

ROSICRUCIAN DIGEST

1953
APRIL

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Let Reason Rule

Self-help for
masterful living.

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Science and Mysticism

The unity in two
worlds of thought.

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Tragedy, Beauty, and Mastery

Suffering and its
spiritual aspect.

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Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

Next Month:

Firewalkers of
The South Seas

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Cover:

Meditation





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San Jose, California
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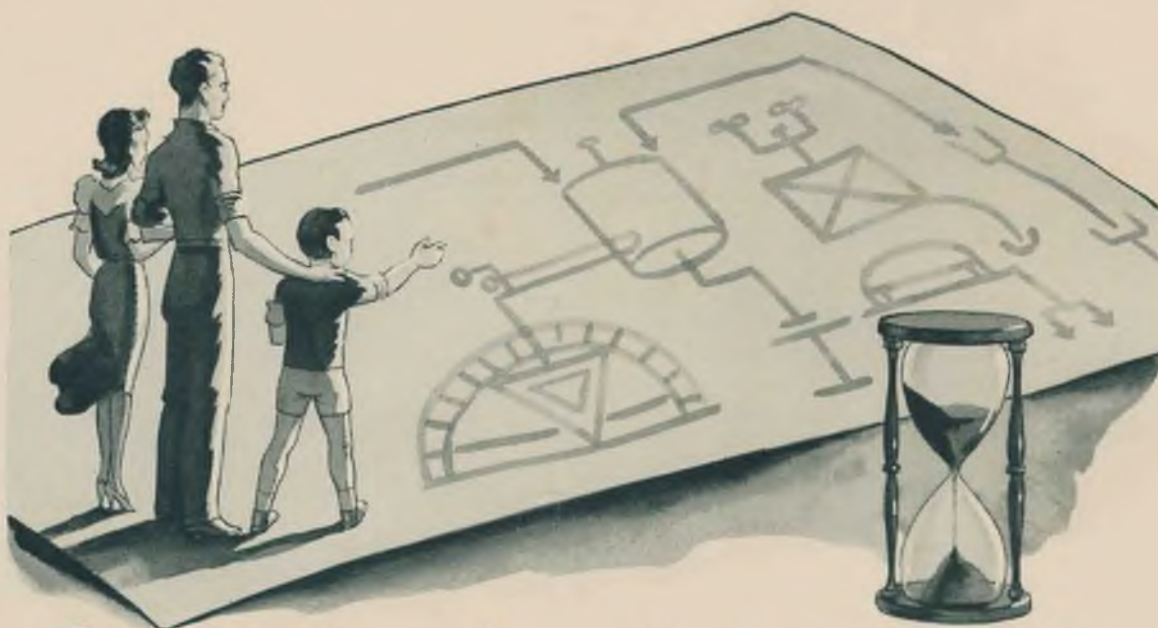


NOTED ARTIST ARRIVES

Vladimir Tretchikoff, celebrated South African artist, is shown above upon his recent arrival in the United States on the *Queen Mary*. He is to begin an exhibitional tour of the United States and Canada, sponsored by the Rosicrucian Museum. His first exhibit will be in the Rosicrucian Art Gallery in San Jose, California. (See story on inside back cover.)

(Photo by Vinita Mueller)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXI

APRIL, 1953

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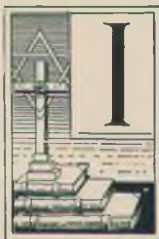
EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

THE HUMAN INCENTIVE

By THE IMPERATOR



It is common psychological terminology to speak of human drives or motivation. The biological or organic causes of such drives are now quite as comprehensible to the intelligent layman as they are to the psychologist.

There is a related field of inquiry, however, equally as important, which has not been so generally surveyed. It concerns those concepts that arise as a result of our impelling desires. In other words, what does the human intellect conceive as the ultimate ends which man should attain? In every age, some men have thought of future progress. What have been the criteria that have guided them in determining what would constitute supreme human achievement?

Human obstacles are those things and conditions which restrain or obstruct human inclinations. A natural human objective is, consequently, the removal of a block to an actual or conceived necessity. The natural objective of a hungry man, for example, is food; of a cold man, warmth and shelter. It is obvious that the ideal state would be freedom from such conflict or the complete satisfaction of the inclinations.

The inclinations are far more inclusive than the appetites and passions. The intellectual and moral person has ends to which he aspires and likewise confronts obstructions in realizing them. Though these ends, in their particulars, seem almost as numerous as the minds that conceive them, they are, in fact, all determined by certain limitations of

man's own being. These limitations he often but vaguely realizes. There is, however, a consciousness of a *psychic drive* to excel one's own common powers and functions. There is the desire to expand self, taking self, of course, in the physical as well as the psychological sense. Regardless of any religious or philosophical connotations, the intelligent person feels and believes that he has a potentiality of becoming a greater being than he is. We might say that he sincerely believes that he can re-create himself, that is, assimilate powers, attributes, and functions which are not organically natural to him.

To a great extent, this desire of man to excel his natural or common functions has been inspired by comparison with other living forms about him and even by inanimate phenomena. The human ego finds a challenge in every experience which restrains and frustrates it. The commonest example is the extension of the striking power of man. It is the attempt to amplify the physical force that he can bring to bear. For example, the throwing of a stone is an extension of the blow of the fist so that man may reach out beyond the limitations of the range of the arm. The war club was an incorporation of the idea of extension combined with the desire to add greater weight in delivering a blow than is possible with the arm and fist. The throwing stick, spear, and arrow were to add acceleration and greater speed to the basic idea of extending personal force into space.

The modern explosive arms have the same fundamental principle. They intend to increase the striking power of

the individual both in force and extension so as to exceed and reach out beyond the physical limitation of man. They intend, as well, to avoid the necessity, wherever possible, of bringing the individual into immediate contact with that which he wishes to destroy. In this factor there is apparent the paradoxical desire of man to be in two places simultaneously. The limitation of confining one's power to the place of his person has long been a psychological aggravation to the human mind. Thus, in killing at a distance by means of propelled missiles, the intent could be manifest beyond the mind and the mortal body. Here, then, was an ideal, a human incentive, to assimilate the element of space into the sphere of the human will; in other words, to make the will dominate space.

Mind's Progress

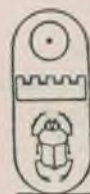
Being able to propel one's self merely by means of walking and running has not been satisfying to the human ego. The realization of limitation was ever present and dominant. The inferiority of human locomotion, in comparison to other kinds of animal life and birds in flight, was all too apparent. The necessity of acquiring food by the pursuit of animals was not the only motivation in man's desiring to accelerate the speed of his body through space. The inclination stemmed from deeper psychological motives. There was the impelling urge to extend the consciousness, to compel a vaster reality to pass in review before the human senses and mind. There was a desire to bring into the focus of consciousness a larger area of existence, further, to reduce its scope by circumscribing more of it with the mind. By propelling ourselves more rapidly, reality, on the one hand, becomes more extensive. We experience more of it, as we traverse space. On the other hand, the spatial quality seems to constrict with increased speed or locomotion of the body. It becomes more compact because it is brought into the limited range of our senses.

Rapid locomotion also seems to reduce the consciousness of gravitational influence upon the individual. It inculcates a sense of personal liberation. The more rapidly we move, the greater the sensation of freedom from gravitational

attraction. The evolution of the wheel from skids or runners is perhaps the consequence of man's observation of the easy movement of a heavy object having a flat smooth plane, or being round and rolling freely.

Another challenge to the human mind, resulting in *incentive to progress*, has been the apparent immutability of many objects. All about man were things which seemed to resist change. Throughout his life there were objects which more or less presented the same appearance or quality to man. They seemed to defy any influence which he could bring to bear upon them. There was engendered the desire to cause them to serve the human will, to shape or fashion them in a manner to fulfill personal needs or wants. Inherent in this desire to change environmental factors was the ever-present fact of insufficiency. Why should there be a plenitude of some things and a paucity of what man needed—or thought he did? Mastery would consist of converting that which was plentiful into that which was scarce.

The independence of creation was also a provocation of human incentive. Realities, innumerable particulars, came into existence independent of human direction. Here, then, was a restriction of man's personal power. If man could but exert an influence over the process of natural development to bring into existence what he wanted and when, then, to a great extent, nature would no longer be independent of the human will. For something to function independent of human powers implies the inferiority of man. The normal self has always rebelled against inferiority. There should be no permanent limitations to human powers—so man has believed. There must be, according to the human concept, a conversion, even if gradual, of the unknown into the known and of independent natural forces into the realm of mortal direction. It is this spirit which resulted in the Greek philosophies' contemplating the first causes of the physical world. It likewise caused the search of the alchemists for the *prima materia* by which it was believed man would have the key to the transmutation of all matter and the control of its development. The human mind has continual-



ly refused to be isolated by any limitations, even those which are said to be natural to mankind.

Prognostication, the urge to reveal future events, is not wholly prompted by the desire for the security which such revelations might provide. It is again the challenge of limitation. The future is a restriction because it is a period of time in which realities will occur, but knowledge of which is denied man as of *now*. The self is of the present. It is the active consciousness. Past and future must become immediate impressions of this active consciousness. An unknown past and future are the cause of self to feel immured and repressed. This condition has caused man to conceive ways and means of penetrating the intangible future. His various forms of prognostication, no matter how primitive and superstitious they may appear to the modern mind, have always provided satisfaction to the self. The consciousness, by means of them, was projected into the factor of time, just as throwing a spear extended the force of the arm into space. Prediction, no matter how false it has subsequently been proven to be, has always given man confidence that he had surmounted still another obstacle which had been put before him.

Desiring the Universal

Paradoxically, there are changes which man resists as vigorously as those others which he seeks to bring about. The self rebels against the loss of expression. The self is only to the extent that it manifests its characteristics. Just as one resents suppression of thought or will or the limitation of the powers of person, so, too, man wants a continuous survival of self. That consciousness of our being which constitutes self must survive. The thought of the ending of self-awareness is repugnant to man. Here, then, is a kind of change, the transition or death, which the human mind defies. The realities of this change are everywhere apparent and man accepts the change only so far as form is concerned as the alteration of substance, the dissolution of the physical being. But self, the *intimate* element

of existence, that must be eternal. Again, it is man's conflict with limitation. In defense against it, man has made the doctrine of *immortality* the nucleus of almost all his religious theories and many of his philosophical systems.

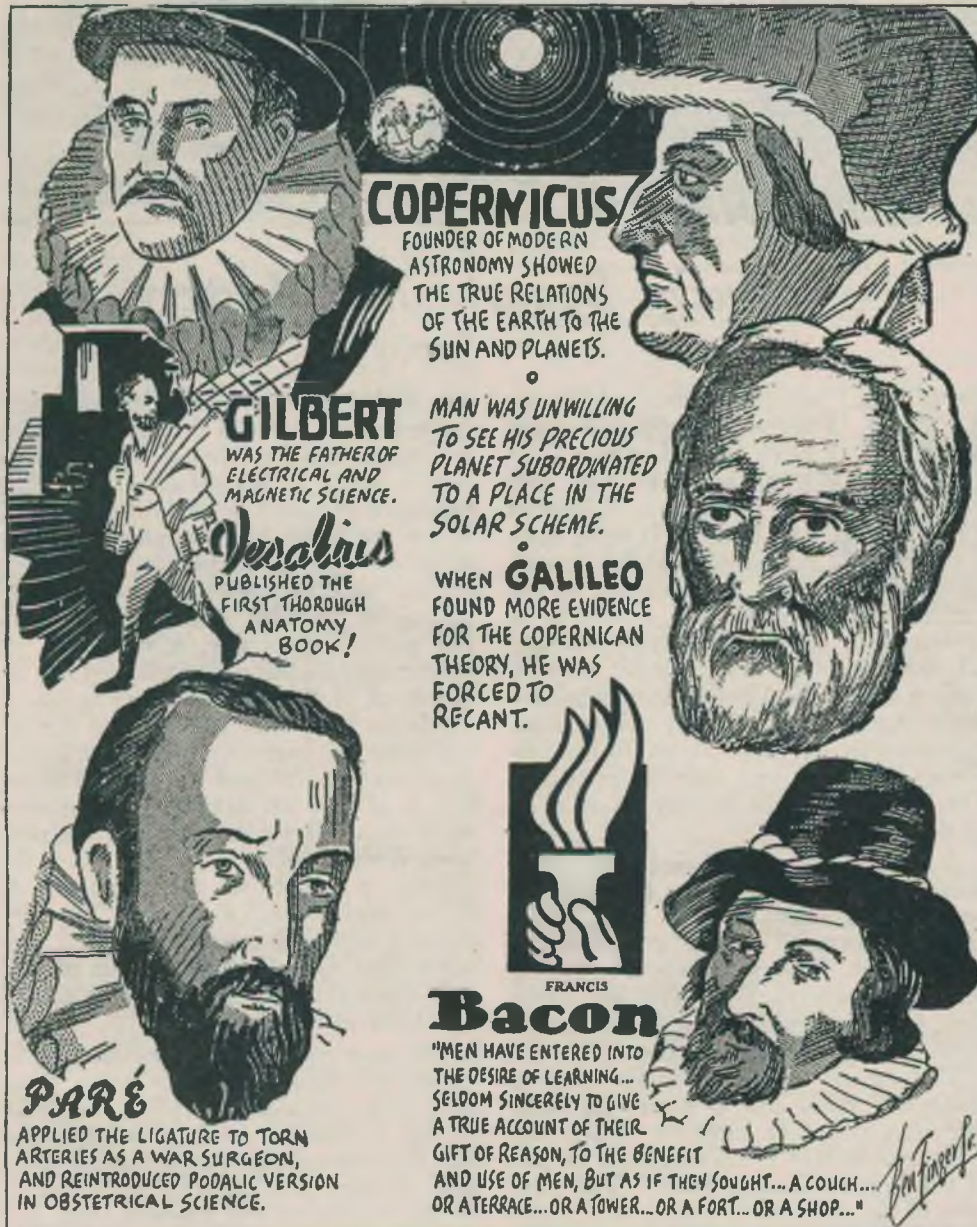
In general, then, what is the human incentive? *It is the desire for personal universality.* It is the urge for omnipotence and omniscience, the desire for the activity of one's whole being. To realize a limitation is to reach a boundary. It is one's becoming arrested and inert. Inertia is monotony. It provokes dullness and results in deterioration. There is a progressive development in the force of life, not as an ideal to be attained but by the very necessity of the active nature of life. The highly evolved consciousness, as that of the human, becomes aware of this progressive development. Man is capable of making the comparison between the various steps of his development. He can thus visualize an extension beyond any point that he has reached. We are always able to think of improvement in terms of quantity—that is, more of what we have. We are likewise able to think of improvement in terms of quality or increased satisfaction from any experience. There is thus always the incentive to excel. God, as a human concept, arises from the impossibility of man conceding a limitation to the whole of reality. God is the conception of infinite accomplishment personalized and otherwise expressed.

We have expanded the range of our sense faculties. Because of our incentive to oppose limitation, we have also lessened the influence of space and time upon our lives. We have likewise made our consciousness, by metaphysical application and by physical means, more ubiquitous. Our intelligence can almost be where we want it, while at the same time our physical person is elsewhere. If you want to know what is the advance that man will make in the future, first ask what are his limitations today. Tomorrow his progress will be in that direction. Human incentive always follows the path of apparent restriction.



REMEMBER THE CONVENTION—July 12 through 17, 1953

"HEROIC PIONEERS" - - - By Ben Finger, Jr.



COPERNICUS
FOUNDER OF MODERN ASTRONOMY SHOWED THE TRUE RELATIONS OF THE EARTH TO THE SUN AND PLANETS.

GILBERT
WAS THE FATHER OF ELECTRICAL AND MAGNETIC SCIENCE.

Vesalius
PUBLISHED THE FIRST THOROUGH ANATOMY BOOK!

GALILEO
WHEN MAN WAS UNWILLING TO SEE HIS PRECIOUS PLANET SUBORDINATED TO A PLACE IN THE SOLAR SCHEME. WHEN GALILEO FOUND MORE EVIDENCE FOR THE COPERNICAN THEORY, HE WAS FORCED TO RECAT.

Bacon
"MEN HAVE ENTERED INTO THE DESIRE OF LEARNING... SELDOM SINCERELY TO GIVE A TRUE ACCOUNT OF THEIR GIFT OF REASON, TO THE BENEFIT AND USE OF MEN, BUT AS IF THEY SOUGHT... A COUCH... OR A TERRACE... OR A TOWER... OR A FORT... OR A SHOP..."

PARÉ
APPLIED THE LIGATURE TO TORN ARTERIES AS A WAR SURGEON, AND REINTRODUCED PODALIC VERSION IN OBSTETRICAL SCIENCE.

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

—SIR ISAAC NEWTON





Tragedy, Beauty, and Mastery

By RUTH PHELPS



THE crucifixion of Jesus when it happened must have seemed to be a very tragic event to those who had been his followers and friends. It must have appeared that his special work, his mission as the Christ, had come to a catastrophic end, prematurely cutting off the life of a magnificent person, ending the mission before it was hardly more than started. Surely this was an ignominious event to Jesus, to his followers, and to at least part of the public. Yet, was there not beauty in it even at that moment?

A man suffered and died for his beliefs, and even more so for those whom he had taught and healed. All his life, Jesus understood others and suffered with others. His death was a suffering for all humanity. We feel a beauty in that, feel that there was a divine power whose works can only be beautiful.

The mission of the Christ was to teach and heal, and to attain for himself that ultimate mastery which the Bible symbolizes by saying that he sits at the "right hand of God." The purpose of the life was twofold, and there could be only one conclusion—to attain the purpose, the proper end of the mission. That end was complete suffering with and for mankind. In doing this, he became one with mankind, united mystically with them. Our becoming mystically united with mankind is a necessary part for our ultimate union with the Divine.

Each of us must progress in spiritual evolution toward this same goal, being

one with humanity, suffering with and for mankind. It is in this progress, this evolution, that we begin to be aware that tragedy is beautiful. Only when we have attained a certain evolution, when we have become able to suffer with and for other people, only then do we become cognizant of the real beauty in tragedy. Until then, it is, as the psychologists say, a catharsis, an emotional cleansing but without the attainment of the Christ consciousness.

Mastery consists not only of the attainment of harmony and attunement within ourselves and with the Divine, but it is also an attaining of oneness with man. The milestones, on the path toward the goal of mastery, mark the degree to which we have learned to suffer with and for others. This becoming one with man, this Christ consciousness, is an inevitable part of Cosmic consciousness, a necessary attainment for each of us.

We may mark the attainment by the extent to which tragedy becomes beautiful, but it is also marked by the point of our realization as to what suffering is. We must learn through experience and through meditation that suffering is the source of our tragedy, but it is also the source of our sense of the beautiful in tragedy. The inner being grows through suffering, and only in our growth can we know beauty.

The path toward mastery may also be marked by the extent to which we help others. But this help must arise, as it did with Jesus, through the unity with mankind, the suffering, and not from a fear of the law of karma. Jesus did not do his work from a fear of

what would happen to him if he didn't. He lived and died for others not only because he would thus attain mastery, but also because his own inner evolution made it a compelling desire. He could not do anything else.

A Cosmic Master

Jesus' death seems a tragedy because, being human, we tend to look at things from this one earthly life, as if it were all there had been or ever would be. In that sense, it was a tragedy that a man should be able to teach so short a time, that he should seemingly accomplish so little with his work with others. In that short time, how little could he accomplish with either the public or his followers, as compared to what a man of sixty might accomplish. That is what we think, and that is what makes it seem tragic to us. It is tragic to us that one so great should suffer so painful and horrible a death. We do not look beyond that moment to the results which could come only from it. But in that short period of time, Jesus accomplished finally his mission as the Christ. It was his final act as teacher, prophet, mystic, for thus began the transference of the mission to the disciples. Whether or not this fulfilment ended the life of Jesus, it did not mean his losing Cosmic consciousness, nor did it mean any retrogression. It did mean that he lost the world outlook of his day. It meant that he was no longer bound by the beliefs and the culture of his day. No matter what his state of being was, he attained Mastery, and his work from then on was as a Cosmic Master.

From this point of view, the tragedy of the crucifixion is beautiful. It is suffering fulfilled in evolution of the inner being. True tragedy, then, is just this, the experience of suffering fulfilled by spiritual evolution. It is beautiful because of its fulfilment, and also because the observer through his own sympathetic understanding, through his own oneness with mankind, finds it pleasurable spiritually and emotionally and intellectually as an expression of that evolution.

The Test of Purification

Suffering which does not result in inner growth is not tragedy in the true sense. It may be very sad, but it is

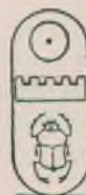
not tragedy. It is not fulfilled in inner growth. An accident which permanently injures a man is tragic if the man learns from it, if he evolves. But if he does not learn from it, if he merely feels sorry for himself, we do not feel it is tragic. The death of a child is sad, but if those who were close to the child do not learn from that death, it is merely sad. If they do learn, if they evolve inwardly from that experience, it becomes tragic; that is, it has achieved purification of emotions. And if one's own personality growth permits it, the experience becomes beautiful.

According to our own growth, *Hamlet* may be looked upon as merely a good rousing story; it may be the occasion for an emotional catharsis, or, from a higher viewpoint, it may be beautiful. The tragedy of Hamlet himself is beautiful because we feel a certain greatness in him, in spite of his weakness, and we consequently feel he profited by the experiences. We feel that same understanding of the queen and a sense of beauty in her tragedy because she too must have grown spiritually by her experience. As the spiritual transformation occurs within each of us, we find a corresponding transformation in our attitude toward suffering and tragedy, and their beauty.

Once there was a flood in a city. Two houses were torn from their foundations and destroyed:

In one house lived a family of ordinary egocentric people. When the flood was over, they found other quarters and went on living their same egocentric lives. That flood experience was not tragic. It may have been sad to have the house destroyed, and it may have been sad that they learned nothing from it. But the sense, the inner value, of tragedy is missing. It will take some more suffering before that family will grow out of their egocentricity.

In the other house lived a family that was not ordinary. They liked people, and they spent much time helping them, teaching, doing welfare work. That family came out of the flood experience with a greater understanding of themselves and of others. That was a tragic experience. You feel the tragedy in the loss of the house, in the



sensitive feeling for others in the same plight. You feel the beauty in the fulfilment of the suffering in spiritual evolution.

The experience of both of these families, of the whole community, is tragic as an experience of mankind. A flood is tragic as a mass experience because it is seen from the point of view of the whole. It is a tragedy in the experience of mankind because the suffering is fulfilled in the evolution of mankind as a whole.

Tragedy, then, is ugly or beautiful to each person according to his own

inner development or evolution, according as he views it from the objective, the subjective or the Cosmic point of view. And as he progresses toward the Cosmic point of view, he will learn to suffer with others, to suffer for them. He will learn that true tragedy is suffering fulfilled in spiritual evolution. He will learn that as he suffers with others, tragedy becomes beautiful, and that the suffering is a necessary step toward mastery. He will learn, too, why the crucifixion is the most beautiful, the most sublime tragedy known to man.



Strange Phenomena

MYSTERIOUS COMPANIONS

By ARTHUR C. PIEPENBRINK, M.A., F.R.C.



LATE one night, many years ago, a kind and humble country parson saddled his horse for a lonely ride home from a neighboring parish. He had promised his main parish a special Easter message the following morning, and wanted to spend the night at home so as to have everything in readiness for the morning services. Upon his person, he carried the small collection from the day's offerings.

His path lay through much open country and wooded acres. Near the end of his short journey, two thieves lay in wait for him in order to rob him of the money he was carrying. As the parson approached the hollow where the conspirators waited, they were astounded to see two companions, dressed in white, riding astride their own horses, one on each side of the parson. All three passed, silently and unmolested, into the night.

The next day, the would-be robbers experienced a feeling of conscience. They confessed to the parson and told how they were scared away by the appearance of his two companions. The parson replied, "I am thankful you

were not permitted to err, but I had no companions. I was quite alone the whole trip."

The thieves were aghast, and convinced that God had sent his angels to protect this good man.

This tale and many like it are often used as evidence of materialization, or of Divine manifestation on the *objective* plane. In the case just related, the manifestation was *subjective*. It could have been of Cosmic origin, or it could have arisen out of the subjective fears of the thieves themselves. If the parson's companions were of Cosmic origin, then his attunement with divine constructive principles had created a condition of a Cosmic nature in his aura which impressed the consciousness of the thieves in a visual way. If the vision originated in the subjective fears of the thieves themselves, it must be remembered that thieves are equally susceptible, if not more so, to the normal fears of darkness, and those of harming or robbing a servant of the Church; thus, they could easily have imagined some protective manifestation to occur on this occasion.

A *true materialization* would necessarily be seen by *everyone* capable of objective sensing.



Let Reason Rule

By JOSEPH J. WEED, F. R. C.

Grand Councilor of AMORC for North Atlantic States



REASON is not always King but right now and for most people it must be so regarded. I am using this expression in order to awaken a line of thought and encourage you to a certain conscious activity.

We must take more pains to reason out the right and the wrong of the situations in which we find ourselves, regardless of whether these quandaries be personal, national or worldwide. We must seek below the surface for the causes. However, to do this intelligently and capably, we must first know more about ourselves and the part that Reason plays in our make-up.

Our Rosicrucian studies explain that we are dual beings composed of two natures: physical and psychic. To avoid any erroneous conclusion, let me say that the statement that reason should rule does *not* mean it should rule the psychic, the spiritual nature. On the contrary, the psychic nature being higher and finer should always govern the physical which includes the Reason or lower mind. But, unfortunately, very few individuals in the world are at all times and in all circumstances governed by their higher natures. Most of us, most of the time, have the control of our actions lodged in our lower or physical selves, and that is just where the trouble lies.

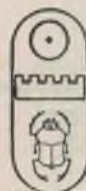
If it were possible to tell you in a few words or to show you with a simple demonstration how to swing the control of all your actions into your higher nature once and for all, I certainly

would not hesitate to do so. But this is a long and difficult task. It has been likened to climbing a high mountain, and when an individual sets out to attempt this most worthy end he is said to be a Pilgrim on the Path up the mountain. Many Pilgrims lose heart and only a few persevere to the end. In our climbing, certain heights are to be attained, certain viewpoints or resting places, from whence we may look back and survey what has been accomplished. A major height to be attained in our progress, and one which frequently guarantees ultimate success in our striving is the achievement known as the "Crowning of Reason," or making Reason the King.

Now, why is this so and how can we set about attaining this characteristic? As already stated, we are dual beings made up of a physical and a psychic nature. But for the purposes of our study, both of these natures may be divided into many components. Actually, no separation or division exists in these various parts. They are all *you*. However, for the sake of study we will divide our physical nature into three parts: physical, emotional, and mental.

Self-Damage

The *physical body* is the body you normally think of and refer to as I, or look upon as the visible collection of cells and molecules known as John Smith or Sally Jones. This body eats and breathes to keep alive and rests when it is tired. Most of its functions are automatic and planned by an Intelligence far above and beyond our



limited creative abilities. *All* of the functions of the body could and should be automatic if it were running and working as it had been originally planned, but, as you know, at some time in the distant past, the human being usurped control by means of the God-given franchise of free will. Since then, the physical body has usually dominated its own actions and pushed the soul's control into the background. In these cases, the functioning of the physical body is no longer automatic, but purposeful. And when a physical body acts in a purposeful manner, that is, selfishly and for its own ends, it is not acting as it was intended to act. The body is being misused, and as anything else that is misused, it becomes damaged. For example, when we use a fine carving knife to cut wood, we dull the knife quickly and eventually destroy it. When the physical body is permitted to act in a selfish fashion, it damages itself and eventually destroys itself. This is the chief reason that we get sick, grow feeble, and die. Our physical bodies are perfectly constructed; and they would remain in good repair for just as long as we wanted to use them, if they functioned only under soul direction, as they were originally intended to.

Today most intelligent and well-educated people control their physical impulses very well. To a degree, they have learned the art of self-restraint. But, unfortunately, their emotional natures are still dominant and in spite of their good intentions and best efforts, the emotional nature takes control and orders the "complete man" about. This again robs the physical of its tendency toward automatic functioning. For example, the great fears so rampant in the world infect nearly everyone. We fear for the sake of fearing; and when we can't find a legitimate bugaboo, we conjure one up from our imaginations. Now fear, like several other basic emotions, is an incentive to action in the physical—a powerful incentive.

Originally, the ability to fear was implanted for a good purpose. Primitive man *felt* fear only when *he had* a good cause to fear, such as when being confronted by a wild beast. Adrenalin was then immediately released into his blood stream in order to stimulate his

heart action and give him an instantaneous increase in strength and energy with which to meet the threatening danger. Today we often experience fear when there is no danger imminent. Since the body does not analyze, does not think, it immediately releases adrenalin to provide extra strength and energy which in most cases is not used. This creates a poison in the blood stream which eventually breaks down the physical body. All of our violent emotions have equally harmful effects upon the physical body. They interfere with its normal and proper functioning and serve to shorten its useful existence.

Furthermore, to live on the emotional level (and most of us do live on the emotional level), to place our emotional body in control of our actions, is to seriously hamper our spiritual progress and growth. Emotions were designed as tools to be used as incentives to action, but we have allowed them to rule us. Our consciousness should reside on the spiritual plane and we should use our lower selves, the three physical natures—the physical, emotional, and mental bodies—as instruments only. Unfortunately, we experience only fleeting moments in which we are spiritually focused. Most of us spend the better part of our lives on the emotional plane, occasionally descending to the physical or ascending to the mental. If we would improve at all, if we ever hope to eventually "return to our Father's house," we must learn to take the first upward step in consciousness. We must learn how to think, and how to live on the mental plane. We must make Reason the King.

Restoration of Control

Now those of you who have tried this know it to be much more difficult than it sounds. Yet, it is not so difficult that everyone may not eventually accomplish it—and in this lifetime. But it requires determination, sustained will, and hard work. What I wish to convey is that in order to restore the focus of our consciousness to the spiritual, where it belongs we must first establish it firmly in the mental realm. We must free ourselves of the demands of our physical appetites and loosen the emotional ties which bind us. In the words of the Teacher, we must "kill out desire."

The old teachings all inform us of this, but for the most part they are couched in vigorous language which in many instances tends to mislead the student. Our physical appetites, however, must not be blocked out; they must not be negated. Suppression always ends in an explosion. Control and guidance is the proper technique. By means of control, the physical impulse is redirected, rechanneled, and not suppressed. For example, if you have a craving for a rich dessert and you know it is not good for you, that it will cause indigestion, it is better to order something simple such as applesauce or fresh fruit, instead of going without dessert entirely. Likewise, when we read the instruction to "kill out desire," we must understand that this does not mean to eliminate our emotions. We would be only half men if we did this—or if we could. Here again the technique to be employed is one of redirection, in this case called *sublimation*.

Each of our emotions is dual in nature. It has lower and higher counterparts. Our objective is to channel all of our emotional drives into their higher counterparts. Take love, for instance. It is the highest emotion of which our lower nature is capable, and yet it has its lower and higher counterparts. Love of self and love of others. Brought to its highest degree, love of others becomes love of all men—yes, love of all that lives and breathes. This is true wisdom. Fear is a most destructive emotion. It must be replaced with trust and confidence, which are creative and will bring into our lives the strength and benefits we need. Each emotion must be examined and if it is the lower counterpart we are manifesting, it must be changed into its higher form.

But, you say, how does one do this? We have tried but without success. It is most difficult if you attack this problem directly. By so doing you focus your attention upon your desires and in this way they are actually strengthened, for energy follows thought. It is best to go about it in a different way, and this is precisely why I am suggesting that you think about *Reason*, why it should be *King*, and how you can achieve the "Crowning of Reason."

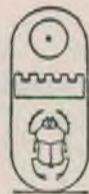
Some people have said that the way to develop the mind is to do more think-

ing. This is true, but it is an oversimplification of the problem. Thinking is difficult and most of us avoid it as skillfully as we can. Thinking takes up energy, lots of energy, and since we are generally lazy animals we don't like to use energy. We tell ourselves that we like to conserve it, and often when we imagine we are thinking, we are not thinking at all.

Most people confuse emotional daydreaming with thought. I can see how these terms might become confusing since we have few words in the English language to convey ideas about metaphysical subjects. Actually, we have to use the same words again and again in slightly different associations in order to transmit some of the ideas for which we don't have precise words. My problem this minute is to convey the actual difference between daydreaming and thinking. Daydreaming is an emotional state in which a succession of images crosses the mind. These images may be involuntary or they may be self-induced. Many students of mysticism indulge in daydreaming in the belief that they are meditating.

Here is my attempt to illustrate the difference between daydreaming and thinking. A man sits and thinks about a house he would like to have. He wishes for that house, and in his thinking ideas about houses begin to come to him. He dwells upon and enlarges these ideas. He feels pleasure in the house's beauty and its newness, in the attractiveness of the grounds around it, the trees, the lake in the distance and the general environment. Mentally, he likes to dwell upon these things and does so often. Now this is purely emotional and can be described as daydreaming. It is not *creative thought*; at best it will only provide an opportunity for the man to proceed to acquire the house by making some physical payment or sacrifice. Actually not even this is likely to happen unless a great deal of emotional energy is put into it.

Now let us consider another man with his mind on a house. This man is an architect and he is planning a house. He measures off each dimension carefully and places each radiator and pipe and doorway with the greatest of skill. This requires concentration and



the expenditure of effort, but in the end he achieves a result. He has the plan for a house which needs only a builder to complete it. This man has been thinking.

Now like most illustrations, or analogies, this one isn't particularly good because it contains too many loopholes; however, I think it will convey the general idea of the difference between daydreaming and thinking. The main difference is one of control. The man thinking is driving the automobile; the man daydreaming is riding in the back seat.

Choose Twelve Words

This brings us to the point that to free ourselves, from the glamour induced by our emotional natures, by our desires, is to *develop the mind*, to turn over the control of our actions to our mental natures with the objective of eventually opening a pathway to spiritual contact and control. The ways to develop the mind are many. You can study. This is natural and beneficial. You can memorize five lines or ten lines of poetry every day. This requires energy as all mental effort does but it is very rewarding. The mental nature is nourished and grows and the memory stays alive and active. But I would like to suggest a technique which everyone can practice with little effort and great benefit. This involves two different types of effort;

(1) Meditate for ten minutes daily—no more, no less. It must be daily—not three days a week, not just weekdays with Sundays and holidays excluded, but daily. Every day. And it must be meditation, which means constructive thinking and not daydreaming. The meditation for the first year should be what is known as "meditation with seed." In other words you start with a single thought and work around it. I would suggest that you select twelve words expressive of ideals or higher emotions and use a different one as the *seed thought* for each month. These could be words such as—wisdom, peace, love, courage, strength, compassion, **gratitude**, and so forth.

(2) Review your actions and decisions of the day each night. Spend not more than ten minutes. Don't become

(Continued on next page)

It Began In Egypt



POTTERY MAKING

By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

POTTERY making is one of the oldest of Egyptian Arts, dating back to the Neolithic era. The Tasian man, who undoubtedly lived in the Fayum and the Delta, made very crude pottery by hand, decorated with simple geometric patterns. According to Petrie, wheel-made pottery was not produced regularly until about the 1st Dynasty; then the wheel was used in making the great jars of the Royal Factory. The wheel of the earlier period was merely a small circular platform; it was rotated slowly by hand while the clay was being shaped. Wheel-made pottery has never entirely displaced the handmade type, for the latter is still in use.

The Egyptian clay is very suitable for pottery. The potter of ancient Egypt is pictured on the walls of many tombs, kneading the clay with his feet and then placing it on a wheel and moulding it with his hands as the wheel spins around. After the pot was formed, it was dried and then baked. Baking in the early days was done in a ground fire, the pottery being covered with animal dung to hold the heat. Straw and reeds were used as fuel. Later the fire was surrounded by a wall of clay, and finally came the simple kiln with the separation of the pots and fuel.

The Rosicrucian Egyptian Museum has a large, fine collection of pottery of every form, color and design, from the earliest times.

morbid or self-accusing. You will probably discover plenty to find fault with if you are honest with yourself, but don't waste a lot of good time on vain regrets. When you find something wrong, say to yourself—"that was a mistake—it mustn't happen again," and then pass on to the next thought. If we are fair and honest in our self-appraisal, we will be able to view ourselves quite impersonally. In this manner we will correct our mistakes and

raise the entire standard of our conduct. In addition to the raising of our vibratory rate which will coincide with the lifting of our ethical standards, this nightly résumé will also lift the consciousness into the mental realm and out of the emotional.

Accept this twofold technique for daily practice. Try it for a year and before the end of the year you will most certainly be aware of tangible, noticeable changes in yourself.



The Last Volume

By SEVERINO E. RUSTE



THE universe is not only immense, but is also obscure and full of mystery. Almost from the first, man has inquired into the nature of the true beginning of things.

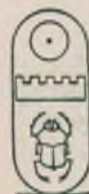
One can begin with a simple question for a simple thing. How did grass come to grow in fields, in cracks on the sidewalks, on old roofs, and even on rocks? Back of this is the question as to where grass and all other living things first came from and how they came about. The common answer is *from seed* or from some such beginning. The next question is more difficult. Where did the seed come from? To this, man must remain silent, or answer with scientific assumptions or possibilities. Even here, one answer begets another question.

One cannot help wondering where the myriads of living things started. Man generally satisfies himself with the old story many times repeated: Once

upon a time there was a mineral kingdom, the first kingdom. From this kingdom, the vegetable kingdom was born. From the vegetable kingdom, finally the animal kingdom came into existence. With this kingdom, man has his beginning. One agrees, yes, but the question still persists: Where did the first kingdom come from?

Dr. Wendell M. Latimer, professor of Chemistry and an expert in thermodynamics at the University of California, has advanced this theory of the birth of the Earth:

"The Earth was formed from a tremendous Cosmic Cloud composed largely of gas particles and some solids. Through a process of condensation, the Earth was developed. At the beginning, it was a very small and cold solid. There were no mountains, not even heat at its [the Earth's] core as generally believed. No life, for there was no atmosphere, no oxygen for living creatures to breathe, no trees, no green grass and no streams. The Earth was



but a crashing meteor, a lifeless body hanging in space."

Accepting this theory as true, one rephrases his question. Where does this Cosmic Cloud come from? If the answer is "from another planet"—then, where did the other planet come from? There is no end, for every answer leads to another question, for to the practical-minded man every question must have an answer. Billions of questions, and billions of answers. If all these were to be written, man's lifetime would not be sufficient to read them. Starting from the beginning of things, he would pass to eternity without having found the final answer in the last volume. By

this process, no one could arrive at a satisfactory conclusion because the last chapter of the last volume containing the answer is yet to be written.

It is better to content oneself with the words attributed to the philosopher, Thales (6th century B.C.): "Nothing is dead; even the stones have souls. God is the most ancient of all things. He had no birth, no creator."

To him, and to those who accept his wisdom, this is just as good an answer to the greatest of all mysteries: the why and the how of the beginning as may be found in that last volume, yet unwritten.

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions: The time shown is Pacific Daylight Saving Time, one hour earlier than Standard Time.

In advance, arrange for a few uninterrupted minutes at these times. Mark the dates upon your calendar. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the last monograph received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy reports.

May 14, 1953 8:00 p. m.

August 20, 1953 1:30 a.m.*

* This particular hour has been selected to correspond to the actual time when the Emperor will be in the Great Pyramid of Gizeh in Egypt. He will conduct this special period of attunement with members from that ancient edifice. He will be in Egypt en route to South Africa, Australia, and New Zealand, where he is to address Rosicrucian rallies and Convocations of members. In the event of some circumstance making this journey impossible, he will, nevertheless, hold the attunement Period at the specified date and hour shown above.

OUR NEW COVER

The illustration on our cover is based upon an old painting of historical note. It depicts a shah, or ruler, of Persia seated after the custom of his country in the solitude of a spacious and ornate hall in his palace. His is an attitude of *meditation*. Heaped before him on an exquisite rug are freshly cut roses which fill the air with their heavy fragrance. The light from the huge candles reflects on the burnished surfaces of the chamber. By contrast, it heightens the shadows and thereby emphasizes the solemnity of the occasion.

The art work was executed by the talented artist, Soror Diana Bovée Salyer, known to Rosicrucians for her various illustrations of many publications of AMORC.

Mystery of the Divining Rod

By ROBERT EADIE, F.R.C.

PART TWO

This article is a continuation from last month. The controversial interest in the mystery of the divining rod is keeping thinking persons alert until some large-scale investigation has been satisfactorily made. A few years ago a Rosicrucian student was deeply interested in this phenomenon. His findings, in note form, have been in the research files of AMORC since his transition in 1944. We are now presenting this material since it might be of value to others.

IN working with the divining rod, three types of rays are detectable with the upright as well as with the doubles instrument: the direct, the angle, and the ray at a distance. These, I have found, are more easily detected with the operator standing in the shade.

The *direct ray* is that which comes directly to the surface of a deposit, or oil, or water sand. Generally, it is possible to detect this ray no matter which way one is facing. It is also possible to detect the quantity of the element. After the operator feels a pull, if he will turn the fork or instrument over and over until he feels no pull, keeping count of the revolutions and then checking with the number obtained on a known quantity of the element, he will have a measure for the ounces, or the amount of water or oil he can expect. In oil wells and in water wells the measure becomes so many barrels per hour.

But a caution. The rapidity of the flow of oil, water, or gas depends not only on the amount there and the pressure it is under, but also on the coarseness or tightness of the sand or gravel in which it is found. A coarse gravel will give a much greater flow in proportion to a given registration than will a tightly wedged sand.

Furthermore, with this ray it is possible to detect the quality in terms of ounces per ton of mineral, or in terms of the gravity of the oil. If the operator turns the fork once in the reverse direction from the pull and there is still a pull,

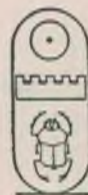


he will then keep turning it in the reverse direction from the pull until there is no longer any attraction. By keeping count of the turns after the first one and comparing the count with that obtained from oil where the gravity is known, or with that of mineral or metal where the ounces per ton or purity are known, he will have a measurement of the quality.

The direct ray has been found to extend 10 or 15 feet above the surface of the earth. Not having had suitable towers for experiment, I cannot say how much farther it might extend. It is probable that the preference of some persons for sleeping upstairs may be due to the lessening effect of the ray as it goes above the surface.

The *angle ray* is that which comes to the surface at an angle on both sides of a deposit or pool. This ray may be detected only if one is squarely facing toward or away from the deposit or pool. If one is standing otherwise, the attraction cannot be found.

The angle that this ray makes with the earth is not the same for various elements or materials. Oil and gold attractions are at an angle of approximately 45°. Gas and some other things form lesser angles, whereas with other materials the angle is greater. When the angle for any given attraction is determined, this may be used to measure the depth of the attraction by measuring the distance from the point where the direct ray comes to the surface to the point where the angular ray comes



to the surface. It is well to do this on both sides, taking into account any possible slope of surface.

The angular rays, herein called *radiation*, can only be detected squarely facing toward or away from the deposit. This fact can determine whether one is on the direct ray or on the radiation. The width of the radiation may determine the thickness of the deposit or sand. Not all of the elements which will eliminate a direct attraction will eliminate the radiation of the attraction.

The radiation attraction gives a response known as *class*. With a fork, such as tamarack or eucalyptus, it is possible to distinguish seven classes of elements: Negative two, Negative one, Zero, One, Two, Three, Four. With an instrument, however, it is possible to detect only the latest five classes, the first two showing up in their respective positive classes. Some elements appear in different classes with the fork and with the instrument. Barium compounds, for instance, appear in Class 4 with a fork, but in Class 2 with the instrument. The respective positive class is determined by the number of pulls forward on the fork or instrument on radiation. For example, Class 1 will give only one pull forward. After the stick finishes the complete revolution in the hands of the operator as an axis, it will not pull again. But in the case of Class 2, 3, or 4, it will pull again, or two or three times more. Class zero elements are those from which the operator can get no attraction in any way.

It is thus possible, it seems to me, to establish laboratory conditions so as to determine experimentally the quality, relative quantity, and class of each of the various elements—using tubes of them as standards.

The *third ray* is that which may be detected at a distance, depending on various factors: the particular element under consideration; the difference in pull; the quantity or amount of the given element in the deposit; and the quality or concentration of the element. For instance, \$1.00-a-ton gold does not pull as strongly as gold that runs \$10.00, nor will low gravity petroleum pull as strongly as high gravity.

Wind interferes with the detection of this third ray in that it is difficult to

use the fork or instrument in a breeze. Under especially favorable conditions, it has been possible to detect this third ray as far as 22 miles. This third ray may be found by either upright or forked instruments, but the fork works only if the operator is facing a good concentration of it. The upright will point to the greatest concentration of the element. For some reason not at all recognized, chemical vibrations give off a ray which will affect either instrument. At least that has been my experience, especially with silica and phosphorus. But the chemicals need not be solid or liquid or gas. Carbon monoxide or lead fumes in the air, such as come from car exhausts, were detectable, as also were the emanations given off by flowers.

The Trouble Maker

I have found deflections so variable and so necessary to deal with that in establishing a clear spot for laboratory work I have tried various means of eliminating some earth vibrations. Cement, such as for sidewalks, will deflect many earth rays. Some kinds of linoleum or rubber mats will do the same. A particular kind of cardboard for insulating purposes, as well as the older kinds of heavy plate glass will deflect many rays.

When the fork is used, it is often possible to find the trouble makers for a particular element by a mathematical formula, using the place numbers in the periodical table.

Ge	32	32
Te	32+20	52
U	32+3 x 20	92

All these belong in the same group of trouble makers. Other groups have a relation not the same but which can be developed along similar lines.

This does not work out so with the instrument, for it is not necessary in this case to meet the same kind of trouble. The instrument gives the greatest difficulty with combinations of two or three elements, especially where the combined vibrations respond in the same manner as the vibrations of the element sought.

There is also a law of combination which corresponds to order. A vial of

Rh left and one of Rb right, placed so that the filled part of the vials touch and point away from the operator, produce a vibration which can be mistaken for petroleum or even gold. Reverse their particular positions with the Rb on the left and Rh on the right touching and the same counterfeit vibration is not produced.

On the other hand, some combinations can be mistaken for gold, in either order: for example, calcium phosphate and F, and also F and calcium phosphate. Again, not all types of ores or any given mineral or liquid give the same recorded results. Salt and fresh water respond differently. Asphalt base and paraffin base oils vary widely in their reactions. So do the two kinds of gas found with the oil. The reactions of gold do not completely agree with those of any of its various ores, nor do the reactions of any one ore completely agree with those of any other. Native gold, tin and gold, rhodium and gold, and tellurium and gold, differ more or less. So it was necessary to conduct and record the experiments with each separately.

Two further facts are important and yet might not appear to have a relationship. The operator must not allow himself to get too tired. The results then are not dependable, and may without warning become highly erratic. Whenever such a condition occurs it may take from two days to two weeks to recover. Second, one should not allow the mind to want a thing so much that

it unconsciously wills it. This produces inaccuracy. A passive attitude must be striven for.

The Notebook

A chemist who had been convinced of the merits of my work, once remarked that it would take three natural lifetimes to work out the matter completely. Perhaps this is true, but in that case it means that one could by careful experimentation and constant notation still make much progress. For that reason, I used a notebook and developed a system to aid the accuracy of my experiments, by rechecking every experiment and verifying the conclusion indicated. Also, I used four different-colored inks in order to distinguish at a glance between the four chemical reactions of any element. Occasionally it became necessary to correct the material in the notebook, and this I did by placing the date and place of correction in black ink.

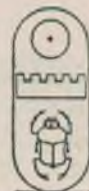
The notebook should fit inside one's pocket. My pages were $3\frac{1}{2} \times 6$ inches. I also had one of the same size in which to record findings at various mineral, oil, and water locations.

NOTE: Appended to Frater Eadie's notes was a list of some 25 or 30 chemicals with the companies where they might be obtained. Since this list was compiled before the year 1944, it is perhaps of little value now; however, it indicates the care and effort Frater Eadie made to have his own work exact and to smooth as many difficulties as possible from the paths of those who might follow him.



SO THEY SAY . . .

The sun shines on and on in San Jose . . . so they say. This lush green valley is adjacent to more points of interest than any other spot in the West. In this atmosphere one finds it easy to study and easy to live. . . . so they say. No less expensive vacation is possible, for value received, than a three-week's stay on the Rose-Croix University campus. . . . so they say. Experience is the theme of study at Rose-Croix. Books there are plenty, and rare ones too. The lover of books cannot go wrong these busy weeks . . . so they say. Who are "they"? The fraters and sorors who've been here once and write these lines to us. Butchers, bakers, bankers, draftsmen, housewives, gardeners, carpenters, teachers; men and women with educational backgrounds from grade school to Ph. D. They say . . . "It's wonderful!"



Science and Mysticism

By WALTER J. ALBERSHEIM, Sc.D., F.R.C.

IN the present Western civilization it seems strange to name Science and Mysticism in the same breath. Most people believe that the two are mutually exclusive, represent opposite attitudes of the human mind, and therefore necessitate a choice between Science and Mysticism. Consequently many scientists and, even more so, the half-informed worshippers of science scoff at mysticism and religion as fraud, self-delusion, or insanity. In turn, some followers of mysticism disdain all scientific knowledge and make pragmatic statements on purely physical matters on the basis of misunderstood sayings of some ancient Master of mysticism or of equally misunderstood personal inspirations.

Both groups are intolerant and wrong. The greatest and most creative scientists admit that their discoveries are based on intuition. And real Master mystics admonish us that illumination becomes fruitful only when it is put to good use on a solid foundation of worldly knowledge and skill. Scientific exploration of the external, material universe and mystical exploration of the internal, spiritual universe are two aspects of the same basic human urge. Rivalry and hostility between them is deplorable, unnecessary and, we believe, only temporary.

In order to prove this contention, we shall first survey the relations between Science and Mysticism of past history. We shall then compare the methods and the personality traits of good scientists and good mystics, and finally explore psychological reasons for the present conflict and for future reconciliation.



Master Minds

In ancient times there was evidently no conflict between sacred and worldly knowledge. The priests who conducted the Egyptian mystery schools were also teachers and practitioners of worldly science. They were scribes, historians, mathematicians and astronomers, surveyors, architects, physicians and surgeons. However, since some readers may object to the identification of an official priestly caste

with mysticism, let us survey the glory that was Greece! Pythagoras was a master mystic whose school acquired such fame that to this day he remains the patron of a mystical movement allied with the Rosicrucians—also, he was an exact scientist. The geometrical theorem named after him still plagues every high school pupil, and his contributions to the theory of regular solids, of music and of numbers, were just as important and as lasting.

In the Middle Ages, Western science went into a deep decline. Strange to say, the only worth-while contributions were made by the alchemists. This much maligned group of men started out with the mystical goal of physical and moral transmutation. But as by-products of their search, they laid the foundations of chemistry and many industries and arts such as ceramics and medicine.

In more recent times Descartes, the inventor of analytical geometry, was deeply concerned with the problem of being. His maxim: "Cogito, ergo sum" ("I think, therefore I exist") stamps him as a mystical philosopher.

Newton, the founder of modern physics, considered spiritual research more

important than all his scientific achievements, although his quest took the form of Bible study rather than of mystical adventure. Baron von Leibniz, Newton's German rival in the invention of mathematical calculus, was an eminent mystical philosopher in addition to his scholarly and diplomatic careers.

In the 18th century, Immanuel Kant, the great metaphysician and idealistic philosopher, made a name for himself in science by a theory of the manner in which our solar system was formed. His ideas are even now considered basically sound by many astronomers.

And among 20th century scientists, the very greatest, such as Einstein, Jeans, Eddington, Heisenberg, Schrodinger, show profound reverence toward the mysteries of life, and many of them express a decidedly mystical attitude.

These examples show that Science and Mysticism have often been advanced by the same men. In order to get at the roots of the present conflict, it should be understood that not all branches of science are involved. Few people would claim that there is any quarrel between mysticism and such sciences as archeology, history, law, or philosophy. But to them these sciences are not representative of "Science" with a capital S. To us Occidentals, Science means mainly the group of natural sciences, the application of which has given us modern industry, sanitation, and armaments. This natural science, its methods and its leaders, must be compared with those of mysticism.

Thought Liberation

The mighty, ever-quickenings upsurge of modern science and technology began after the end of the "dark" Middle Ages. Why were the Middle Ages dark and ignorant? Because the thought of man was enslaved. Science was forced to be the handmaid of theology. In other words, scientists were not free to inquire after facts but had to conform to ancient Biblical statements, narrowly and literally interpreted by the Church.

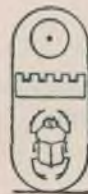
Long before, in Greek antiquity, human knowledge took great strides because philosopher-scientists insisted on thinking their own personal thoughts, even at great personal risk. Socrates, one of the finest men and best thinkers

among the Greeks, was executed by the McCarthys of his day for "un-Athenian activities." And, even in the heyday of Greek culture, progress was limited because Man investigated nature only by passive observation with his unaided senses.

The rapid modern development is due to new tools and new methods. The tools were acquired when scientists came down from their ivory towers and allied themselves with artisans and engineers. Jointly they invented and constructed instruments, such as the microscope and telescope, which multiplied their range of vision many thousandfold. Methods were equally important. No longer were scientists content with recording the confusing events spontaneously offered by Nature; they devised systematic *experiments*. An experiment is a clear-cut question put to nature in which accidental, unrelated influences are minimized. Thus the findings of any one scientist can be repeated and verified, or refuted, by others. Gradually (and incidentally, with the aid of the mystic, Sir Francis Bacon) a standard procedure was evolved in which is hidden a philosophy of science:

Scientists usually open attack on incompletely understood facts of nature by studying the available literature on the subject. Then they plan and carry out a sufficient number of experiments to indicate a uniform average beneath the confusion of inevitable errors. By observing the trend of results when one of the experimental factors is progressively changed, a relation is found and expressed in the simplest mathematical form consistent with previous knowledge. Such a mathematical relation constitutes a hypothesis, and if consistently confirmed, it is called a *law of nature*. Having accumulated a number of such laws, science attempts to find interrelations between them and to combine them into more and more general theories. The ultimate ideal is a single fundamental law from which all observable facts of the physical world can be derived.

Before any hypothesis or theory is accepted as law, it is put to the test by predicting from it the outcome of new, hitherto untried experiments. If confirmed by these tests, the theory has shown fact-finding value. But even a



law supported by thousands of tests must be discarded, or at least modified and improved, if a single contradictory fact is proved. Such a revolutionary change of laws believed well established, was brought about, for instance, when M. and Mme. Curie discovered radium and showed, in accordance with the ancient, long-derided claim of the alchemists, that atoms are transmutable.

The Search for Oneness

Why does science attempt to find the simplest relation fitting all known facts, and *why* does it look for one master formula unifying all physical laws? Because of an underlying belief in the simplicity, consistency, and oneness of nature. This closely parallels the mystical belief in a Cosmic order, rather than in a senseless chaos.

Our description of the scientific method helps us to visualize the type of man or woman fit to be a true scientist: one filled with insatiable curiosity. This thirst for knowledge makes him endure long years of seemingly fruitless labors and makes him forego the material comforts which a more commercial use of his talents might bring. He is scrupulously honest and will never tolerate a doubtful experiment as a shortcut to spectacular claims. He loves and demands freedom: freedom of access to the results of his predecessors and freedom to report his own findings so that the universal brotherhood of scientists may master problems too big for an individual. The creative scientist uses the different faculties of his mind. He begins by *concentrating* his *attention* to elusive experimental facts. Next, he *contemplates* the relations found by himself or others, in detachment from their accidental irregularities. Finally, he must know how to relax and to meditate passively, to await that hunch, that flash of intuition, that inspired guess, so necessary to any great advance of science.

Let us compare this analysis of science and of scientists with the methods, aims and characteristics, of the mystic.

The typical mystic, too, begins with an unquenchable thirst for understanding. He, too, wants to simplify and unify the bewildering multiplicity of experience. He also strives toward a final unity and only the objects of his

research differ from those of the scientist. His main interest is focused on the inner world of consciousness rather than the outer world of matter. He maintains that consciousness is the primary fact, without which we could not be aware of the outer world's existence.

A second datum of the mystic's personal experience is his own body which also takes precedence over the outer world of the physicist, because bodily sense organs are the only gateways by which can be perceived that outer world. The mystic recognizes, and investigates, the relations between body and consciousness. When his body is injured, he is conscious of suffering. Yet, he finds that consciousness is not completely enslaved by the body. When a child runs crying to his mother because he has bruised himself, and she diverts his attention by telling him a story, physical pain is blotted out!

For guidance in his personal search, the mystic studies the accumulated wisdom of the ages, just as a scientist studies facts and techniques before experimenting on his own.

The mystic, too, experiments; he may begin with the influence of his conscious mind upon his own body. The experiments may concern the ability of consciousness to function outside of the body; to acquire extrasensory knowledge; to influence the minds and bodies of one's fellow men; and ultimately, to experience the fundamental unity of consciousness of all beings with each other and with the Supreme, all-pervading Consciousness of the Universe.

In order to progress in this work, the mystic, too, needs persistence and sincerity. He needs the ability to concentrate on his work, to contemplate his results and to meditate passively, in preparation for the intuition and inspiration which is the lifeblood of his progress. And like the scientist, the mystic finds that his work advances best in an atmosphere of freedom of thought and of free access to the teaching of wisdom, untrammelled by political or religious despotism.

Only in one respect does the inner work of the mystic differ from the outer work of the scientist: A mechanical experiment is repeatable *ad infinitum*; and while each test will have



(Continued on page 147)

wanted in our enlightened modern times. regarded such fears as being unwarranted.

Not so long ago, one might have dis- the freedom of thought and of research. back the Dark Ages by interfering with be afraid of? They are, and should be, in scientists? What can truth seekers security. Is there anything in mysti- Hatred is an expression of fear, of in- hatred gives us a clue to its origin. It has the earmarks of unreasoning to do with scientific care nor caution. this personal vilification, has nothing, This unwillingness to see or listen,

Hatred Means Insecurity

wall of preconceived notions! have made a slight dent in the stone co-workers accomplished? At best, they and slanders, what have Rhine and his refuting the endlessly repeated charges years of careful experimenting and of most mathematicians. After over twenty been corroborated by some of the fore- ridiculed. Yet his statistics, too, had profitable, his statistical evaluation was and helpers made personal slurs un- standing and number of his witnesses of observation. When the scientific tegrity was attacked; then, his methods Rhine's and his associates' personal in- was by no means unbiased. First, But the world of science, as a group, material theory now imaginable.

be explained by mere chance or by any greater percentage of success than could guess distant and hidden cards with a tests prove that many people could guards. To any unbiased student, these rigorous personal and mechanical safe- and at other universities under the most sands of tests were performed at Duke. It is well known that hundreds of thou- ments, repeated over and over again. sifting of standardized simple experi- ence itself, that is, by the statistical tion" by the methods of modern sci- the problem of "extrasensory percep- decided twenty-five years ago to attack Professor Rhine of Duke University, In order to confute this argument, laboratory.

rejecting all the accumulated evidence was that none of these extraordinary events could be repeated at will, in any

The main reason officially given for scorn, they were completely ignored!

When they could not be laughed to any court of law, but were they recog- nized by official science? Far from it! safeguards would have done honor to

Their conservative attitude and their from a possible core of facts.

hoped to sift fairy tales and frauds controlled conditions, these researchers nesses, and by experimenting under data, by careful cross-checking of wit- cations. By systematic gathering of spiritualistic or mediumistic communi- also, to investigate haunted houses, and ing appearing before their loved ones; thy, clairvoyance, apparitions of the dy- unexplained phenomena, such as telepa- investigate the numerous reports of educated men and women decided to the 19th century, a group of serious, U. S. A. Beginning with the middle of chical Research in England and in the Take for instance the Societies for Psy- known laws of the material world. occurrences that run counter to the entists engaged in sober research of mysticism but even against fellow sci- antagonism is directed not only against of nonmaterial forces or relations? This endeavor, or as much as the possibility on everyone who dares defend mystical scientists and would-be scientists heap scorn, the personal hatred that many antagonism? Why the bitterness and

Why, then, the undeniably obvious scientists, great mystics. been great scientists, and so many not by accident have so many mystics: lar character and similar aspirations: and the born mystic are men of simi- ness, we find that the born scientist individual differentiation of conscious- uniform character of matter and the between the impersonal and relatively Excepting this intrinsic difference be- in all essentials.

sands of years shows that all great mys- mystical experience, the history of thou- spite of this personal character of the are not under mechanical control. In conditions of consciousness change and even by the same man, because the underwent it, is not repeatable at will, absolutely convincing to the one who by anyone. An inner experience, though of great numbers has a trend verifiable slightly different results, the average



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

IDEALS FOR PERMANENCE



RECENTLY it was stated in this department that to be effective or to be worth while in human life, idealism must be dynamic. Oddly enough through man's history of thought, there have always been plenty of ideals but too

few of them have become dynamic or expressed in action. Ancient philosophy constituting a heritage to both mediaeval and modern times carried sufficient ideals to provide man with a worthwhile civilization. In the past century, the progress of man in science and industry has surpassed any similar period in human history. It would seem that man's release from hard physical labor and from superstition, that his having the opportunity to devote him-

self to the already existent ideals in philosophy and religion, should have contributed to his spiritual growth and made an opportune time for the cultivation of the finer phases of living. Should man not have gained a greater appreciation and enjoyment of nature, art, letters, science, philosophy, and religion?

It might seem on first observation that exactly the opposite has happened. Man has enslaved himself through machines instead of making machines to serve him. He has become obsessed with material gain and the acquisition of material comfort. Instead of having modern technology providing him with more tools as a relief from tediousness, man has used machines merely to develop those things which would gratify his physical desires; after all, that is

the only part of him that machinery can serve. Today we need a restatement of ideals, a re-establishment of the value of individual human dignity, and the realization that mass appetites, mass ideals, and quantity production only satisfy mediocre mass thinking and not man's real self. We have many illustrations of the fact that technology is not a good master. The glorification of material things and the products of science in totalitarian states have accompanied increased human enslavement.

If this picture appears to be discouraging, it is no less true by such appearance. An idealism to replace this concept of material values must develop through the yearning of the human soul to reunite itself with the constructive powers of the universe. Religion and philosophy, separately and together, have failed to provide this impetus, because many men and women who subscribe to ideals include their materialistic practices as the dynamic force of their lives. Economic development will mean a continued increase in our getting what we want. Idealism, on the other hand, raises the question of whether what we want is the right thing. This is the question that is essential for humanity today if we are to put into dynamic expression lives devoted to and based upon values that have, in turn, their bases in ideals.

An idealism to replace the materialistic concept into which we have grown must be based upon more than the platitudes that have made up much of popular religion and philosophy. I believe that only in mysticism can the individual reserve his right to human dignity and sustain within himself the appreciation of those values which are eternal. I am not opposed to the enjoyment of material things or to the utilizing of the products of our mechanistic age. I, as most other human beings, hope for a finer, richer, and more harmonious life. However, a finer civilization, a richer and happier life for man, will not be brought about merely by the increase in production of material things and the resultant accumulation of gadgets.

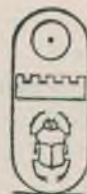
Values of the Intangible

We know from experience that true values come to the surface in times of

crisis. We know that in the great emotional stresses, such as are obviously the lot of every living being at various times in his life, the material things lose their value rapidly. In times of anguish or suffering, and in other climactic changes that occur in the course of human life, the grasping at material values seems fruitless. Under such circumstances, within our own consciousness, momentarily, at least, we assign these material things to their proper evaluation.

When one is away from his home, his family, or from those things with which he is spiritually and emotionally attached, he feels a hungering desire for something that is lacking. We normally refer to this condition as "homesickness," but in actuality this is not quite true. By honestly and completely analyzing these emotions, we find that they are not alone a desire for familiar objects of the material world, or exclusively a desire for the association with familiar persons that normally constitute the environment of our home. Such a feeling goes even deeper than our association. The yearning which we have is for those immaterial things that evade our description and definition, and yet are as much a part of a place with which we are associated or to which we are closely attached as are the physical properties and the human beings that make up the total association. Home, for example, is not a place or a group of persons; it is a condition—a condition developed within our own mind and usually closely related to the things which we value most and which are, therefore, associated with our ultimate aims and purposes in life.

That which we find missing and find ourselves desiring when we are away from our usual associations are the intangible values which are expressed by those ideals that are infrequently put into words and seldom described in terms of the phenomenal world. These values are, nevertheless, through our experience of missing them, discovered to be the most important things in our lives. Ideals and values are the basis for those impelling forces that cause man to exhibit the highest virtues. For man to love, to sacrifice, to drive himself toward the attainment of worthy



aims, is an expression that distinguishes him from the rest of the animal world.

These intangible values are the foundation of character. They are the heritage which the human being receives from the world of ideals. Such values are perpetual regardless of the material things with which they are associated. When ideals are instilled in our thinking and behavior, we exhibit a dynamic application of idealism. Ideals being a part of the universal reality, relate themselves to that part of us which is most perfect. Our inner selves and our expression of that inner self, through our character, makes these ideals dynamic in our daily lives. These ideals may become dynamic because of our

conscious or unconscious reliance upon the associations of which they are the connecting links. When we appreciate the values of the idealistic world, and, when through circumstances that may exist from time to time, we are separated from our usual associations, or when we are faced by trials and problems, all material things lose their immediate importance. It is then that the immaterial, the intangible, the ideal, stand alone as the most important values of our lives. They are the threads of existence that hold together those qualities that constitute the best parts of our nature, and, furthermore, are the means by which we are related to the Absolute.



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**The
Rosicrucian
Digest
April
1953**

Science and Mysticism

(Continued from page 143)

But Nazis, Bolsheviks, and other dictators do indeed stop the free flow of scientific communication and distort theories and experiments to fit their warped ideologies. Therefore, when self-styled mystics proclaim that all the fruits of scientific research are invalidated by their personal inspirations (which often are only the ramblings of diseased minds), they arouse the justified fear of religious bigotry. We must remember that in some of the Southern states of our own U. S. A. the teaching of evolution was prohibited by law. Even in cosmopolitan New York, a Christian sect—a movement not too easily distinguished from true mysticism—succeeded in passing a law exempting pupils from attending any classes which teach anything contrary to their particular beliefs. Such laws could become a lever disrupting all teaching that relates to science.

We must therefore recognize the right of science to fear and fight *interference* by so-called spiritual groups, mystical or otherwise, with the eternal vigilance that is the price of freedom. In fact, mystics should join that fight because they, too, must defend freedom of thought against interference by religious, political, and scientific fanatics. But when scientists make an angry outcry against anyone, be he a mystic, a religionist, or a fellow scientist, who disagrees with a strictly mechanistic interpretation of life and of consciousness, they are overstepping all reason and logic.

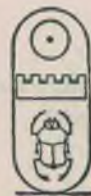
Psychoanalysis explains that when a person's hatreds and fears seem irrational and illogical, such are rooted in his own personality. He fears the revelation of his own shortcomings and self-deceptions. In plain words, he suffers from a bad conscience. And that applies to a group such as the intolerant scientists as well as to an individual. To unearth the reason for their collective bad conscience, let us go back to the beginnings of modern science!

In the big world of astronomy and in the smaller earthly world of mechanics, and later of hydraulics, optics, and elec-

tricity, everything seemed to proceed with the predictable precision of clockwork. Gradually, physicists came to look upon the entire measurable world as a gigantic machine. It is true that Newton himself and most of the founders of the new physics were religious men and firm believers in the Lord God. But they conceived of God as a sort of Supreme Clockmaker who designed, built, and wound up the Universe and then let it run on according to His original plan. At most, He might keep it from running down. He would not and could not interfere with natural law, because that would mean a denial of His original wisdom.

This concept of God, called *Deism*, is rather primitive and unworthy of a mature, well-educated mind. Even more inadequate is the representation of God as a vengeful, jealous despot which is still given to many children by backward parents and teachers. Consequently, many scientists who cannot find any picture of a Supreme Being reconcilable with the immutable laws of nature abandon all belief in God and become atheistic materialists. But that does not make the world any more understandable. Materialism cannot account for life and consciousness and the free will of the individual person any more than can Deism. Of course, the materialists claim that everything is quite simple. Life, they say, was just a chemical accident; the living cell, a self-perpetuating catalyst; the wishes and fears of living beings, electrochemical polarities. And the purposefulness and adaptation to environment exhibited by plants and animals have resulted automatically from the survival of the fittest through eons of evolution.

All these claims are familiar. But do those who make them, believe in them—not only consciously, but deep down in their hearts? What of the instinct for beauty? What of selfless love? What of the quest of pure knowledge, to which many of these materialistic, cynical scientists devote their own lives? Some irrepressible inner voice tells them that there is a crack in the stone



wall of their materialistic stronghold, and that they are missing out on the basic problems of life. That is what makes them insecure, afraid, and bitter.*

Prospects for Peace

An unreasoning, instinctive enmity of the type just described is hard to overcome. But there are reasons to believe that it will abate in time. In the first place, fewer and fewer children are embittered and driven to revolt by the hell-fire-and-brimstone type of religious instruction. Second, the modern scientific development of quantum mechanics is breaking down the belief in the mechanical predictability of the material world. And third, unprejudiced pioneers within the camp of science, such as Professor Rhine, are proving that mind is not limited by the known laws of the material world.

The mystics, in turn, can help to break down the barriers, by refraining from controversy and by stressing the value of their contributions. If one of them gets an inspiration concerning physical matters, let him prove it by scientific methods. The main field of mysticism is the inner world of consciousness, and its influence on the physical body and on its adjustment to life. In this field the mystics must either compete or cooperate with the sciences of psychology and of psychosomatic medicine. Scientists will eventually cooperate, as they find that by

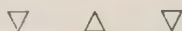
* The insecurity of extreme materialistic intellectuals is illustrated by the fact that many of them in later life jump to the opposite extreme and seek refuge in the Catholic Church, the most authoritative of them all. They give up the struggle for understanding and seek refuge in the maxim of the Father of the Church, Tertullian: "Credo quia absurdum est" (I believe because it is absurd).

mystical methods of introspection, extension of consciousness, assumption and identification, it is possible to acquire a knowledge and healing power not easily obtainable by materialistic techniques alone.

Mysticism needs Science as much as Science needs Mysticism. It behooves every sincere mystic to work for peace and not to be drawn into mutual bitterness. Those mystics who indulge in unreasoning hatred of science show their secret fear of the body and the material world just as some scientists have a secret fear of the soul.

As previously stated, major advance in science requires inspiration; also, let us not forget that mystical attainment can profit man only when its fruits are put to work here and now in the material world. And one cannot work efficiently in this world without the worldly knowledge called *science*. For this reason a mystery school such as the Rosicrucian Order devotes so much effort to the teaching of physical subjects such as the polar binding-forces between electrons and atoms, the structure of the body, the functioning of the heart, nerves, and glands—subjects which frighten away those sensitive personalities that want only to revel in mystical love.

Scientists and mystics may quarrel, but Science and Mysticism are not enemies. They complement one another and strive, each in its own way, to overcome ignorance, superstition, and fear. Jointly, they help humanity to realize the harmony and unity of the Universe, in which both body and mind are equally at home.



ROSICRUCIAN LODGE ACTIVITIES

The seventh annual Mid-Atlantic Rally will be held by the John O'Donnell Lodge, 301 W. Redwood St., Baltimore, Md., on May 2 and 3. The two-day program will include discourses, mystical ceremonies, scientific demonstrations, a banquet, and entertainment. The Sixth Degree initiation will be conferred on eligible members. Register May 2 at 10:30 a.m. at the Temple. Write for reservations now. Mrs. Josephine Warnken, Rally Secretary, 1239 Linden Ave., Arbutus, Baltimore 27, Md.

The New York City Lodge, 250 W. 57th St., has scheduled a Third Temple Degree initiation for Sunday, April 26, at 3 p.m. All eligible members are invited to take advantage of this opportunity.

Wheels of the Universe

By RODMAN R. CLAYSON, Grand Master

PART I—The Silver Concourse

Is there anyone who, in looking at the dark night sky in mid-summer or midwinter, has not gazed in wonderment at a ragged, silvery but fuzzy ribbon arching rainbow-like across the deep, dark canopy of the firmament? Is there anyone who has not been greatly impressed with the deeply-set luminous jewels of the Milky Way that crawls diagonally over the velvet depths? While we can best appreciate this starry concourse late in the year when it arches northeast to southwest through the constellations of Perseus and Sagittarius, we can, if it is dark and clear, enjoy the sight on practically any night during the summer.

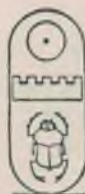
The band of light which passes over our heads is from an enormous number of stars between us and the rim of a celestial wheel. From our vantage point the rim is the Milky Way. This powdery pathway of light through the heavens consists of the blended glow of many millions of stars too distant to be separately distinguishable unless we use telescopes. The band, actually a complete circle of which in this latitude we see slightly less than half, covers more than one tenth of the sky, and forms a fitting background for some of the more conspicuous groupings of stars. The Milky Way contains vast numbers of stars so far away that they cannot be seen individually with the unaided eye, but whose united light merges into a semblance of glowing clouds, enough to form a brilliant spectacle on a clear and moonless night.



The Milky Way is a great concourse of stars, star clusters, bright nebulae, and dark Cosmic-dust clouds. Until comparatively recent times, it was an object of mystery and wonder. From earliest times it attracted the attention of mankind, and in almost every age descriptive and imaginary terms have been applied to it. The Milky Way seemingly always has been associated with those who are immortal, and is looked upon as the highway of the gods or of the souls of the

dead. Throughout all ages the idea has prevailed that the Milky Way is a pathway. It was called the "road to the palace of heaven" by the ancient Greeks. It was regarded by the Hindus as the "path to Aryaman," leading to his throne in Elysium. It was called *God's footprints* by the Yakuts of Northeastern Siberia. They believed that the Milky Way was made from the "footprints of God who walked across the sky while creating the earth."

Legends of the Bushmen state that the Milky Way was made by a girl, belonging to an earlier race, who threw wood ashes into the sky. Some Eskimo tribes refer to it as the "path of white ashes." The Milky Way has been referred to as the "path of Noah's Ark." Anaxagoras spoke of it as "the shining wheel which men call *milk*." Ancient legends had much to do with the naming of the galaxy in which we live. The edge or rim of the great aggregation of stars which compose our galaxy is star bound; and this is what we refer



to as the Milky Way. We are living within the Milky Way galaxy. The word *galaxy* comes from the Greek word meaning *milk*.

In the poem *Hiawatha*, Longfellow associates many Indian legends with the Milky Way. Milton referred to the Milky Way as the "way to God's eternal house." Chinese and Japanese legends refer to it as the "celestial river" and also as the "silver river." The Incas and Peruvians believed it to be composed of star dust. Mongolian Lamaists, known as the Buriats, thought the Milky Way was a stitched seam where the sky had been sewn together by an unknown but widely acclaimed hero. A character in one of their legends states, "Long, long ago, when I was young, I sewed the sky together." According to Egyptian legends the Milky Way was formed by Isis who dropped innumerable grains of wheat or rice as she fled across the sky, hotly pursued by Typhon.

Many North American Indian legends referred to the Milky Way as the pathway along which souls ascended to heaven. On the other hand, in both Algonquian and Iroquoian mythology, it was the trail to the village of souls and was guarded by dread watchers ready to cast into the abyss those whose wickedness put them into the hands of these guardians. It was said that the bright stars along the way were campfires built by the departed as they journeyed toward their final home. In the myth of Perseus and Andromeda, it is said that the Milky Way was made from the dust kicked up by Pegasus, the Winged Horse, who with Perseus, the hero, flew through the air to rescue Andromeda from the sea monster.

Facts and Legends

Some of the ancient astronomers correctly believed the Milky Way to be composed of faint stars. The Greek philosopher Democritus was said to have been among the first to suggest that the misty light of the Milky Way was due to the combined glow of numerous far-off stars. A similar belief was held by Hipparchus and Eratosthenes. They correctly referred to the Milky Way as the circle of the galaxy. However, they had no actual means at their disposal to prove their belief. Not until

the 17th century was this view confirmed by Galileo with his telescope. The revealing of the true nature of the Milky Way must be attributed to Galileo.

The legends of the ancients are not to be entirely discredited. Men of every age have looked upon the same star groups. Over and over again they have retold the stories which were related to them by their fathers. These stories were usually associated with religion and natural phenomena. It is strange but true that amazing similarities and essentials are found in the legends in widely separated places. Mythologies, allegories, and legends, have always been imbued with the hopes and fears of men. Mythology has stirred the imagination of peoples for ages. Mythology, while clothed to some extent in religious beliefs and various symbolologies, contains basic ideals which man has ever sought to live by—ideals in which man has tried to bring forth clearer expression.

No little part of these ideas and ideals has been played by the stars, star groups, the Milky Way, and the stories woven about them. Today we may ignore the fact that many expressions of speech, customs, and ideologies can be traced to the recurring dramas of mythology, the symbolism of which was first written in the sky.

It has probably been quite disappointing to many people to have astronomers advise them that the Milky Way is not a road to heaven traversed by the souls of the departed. It is difficult for certain people to believe that the Milky Way forms a complete circle around the sky, and that it is made up of multitudinous aggregations of gas and matter which are actually stars. It is so much easier to think of it as the stairway to heaven.

We have said that the Milky Way represents the rim or tire of our wheel-like galaxy. The shape of the galaxy has been variously described as a lens, a biscuit, a pancake, and a pocket watch. The best description seems to be that it more nearly resembles a disk wheel with a slight bulge in the center. According to Marshall, the diameter of our wheel-like galaxy is estimated to be upwards of 100,000 light-years. Our wheel-like galaxy is thought to be

a little over 10,000 light-years in thickness. The center or hub of the galaxy is in the direction of the constellation of Sagittarius. When we look toward the hub we see the largest number of stars in that direction. In looking toward the rim we find the stars not quite so congested. Naturally the greatest congestion of stars, from where we are situated, would be toward the hub and, to a lesser degree, toward the wheel rim. In looking outward through the sides of the wheel we find that the stars are more scattered; therefore, astronomers with their telescopes are able to peer through vast distances beyond the Milky Way galaxy.

It is estimated that there are over 40,000 million stars in our galaxy. Our galaxy is made up of star clouds of matter and nebulae; there are nonluminous areas of aggregations of matter and energy as well as those which are luminous. Those which apparently give off no light are called *dark nebulae*. Sometimes they are referred to as holes in the sky. This is where nothing seems to be visible.

Stars within our galaxy are more or less uniformly distributed. There are occasional clumps and clusters of them apparently physically associated with each other. It is thought that our galaxy has a somewhat spiral form with spiral-like arms swinging outward from a luminous nebulous center. It is difficult to trace these spiral arms because we are involved inside the whole structure.

According to Dr. Harlow Shapley, our solar system is estimated to be about 52,000 light-years from the center of our galaxy. Other astronomers place it nearer 33,000. In any event, the light which now reaches us from the center of our Milky Way galaxy, in the region of Sagittarius, left that point at a time when our civilization

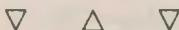
was considerably different from what we have on earth today. In that period men were still using stone tools, hatchets, hammers, etc., for it was the Stone Age.

It is on one of the spiral-like arms of our galaxy that the solar system is situated. In line with the estimated dimensions given above, we are about two thirds of the way from the center of the galaxy toward the rim or edge. Our galaxy is rotating about its common center, but not as a solid body. Sections of it rotate much as do the nine planets traveling in their respective orbits around the sun. Stars closest to the center of our galaxy travel faster than those farther out. This is also true of the planets which are closest to the sun in our solar system. We, in our intermediate position, pass those stars farther from the center than we are; and we in turn are passed by those closer to the center. It is estimated that at our distance from the center of our galaxy, it will require about 225 million years for us to make one complete round trip.

Not only is the entire aggregation of stars in our galaxy moving about a common center, but the stars seem to be receding from it. The most distant stars appear to be traveling away from us at a faster rate than those which are nearer the center, or hub, of the galaxy.

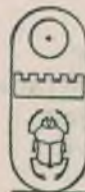
Now, every star is a sun; our own sun is a star, an average star. Our sun has a system of planets traveling about it, and undoubtedly there are many solar systems in our galaxy. Our sun differs little from the great mass of other stars except in distance. Our star-sun is only one of billions giving of their light to form the silver concourse of stars composing the Milky Way.

(To be continued)



Human energy is of high frequency and voltage. If it were not so, its action could not be exhibited through dry air—one of the best insulators.

—ALBERT ABRAMS, M. D.





ALMOST every month somewhere in the jurisdiction a rally is in progress. In Phoenix, Arizona, on February 14, more than 300 persons attended a public meeting held in connection with the Arizona state-wide Rosicrucian Rally when Frater Cecil A. Poole, Supreme Secretary for AMORC, spoke on the subject: "A New Life within your Grasp."

The rally was held by the Tucson and Phoenix chapters of the Order. In charge of the program were Fraters Fred A. Warren, Ralph Armbruster, Phoenix and Tucson masters respectively, and Frater Tom Croaff, Inspector General for Arizona for the Grand Lodge. One of the highlights was a mystical play presented by the Tucson members, directed by Sorores Lillian Tomlin and Dorothy Wang.

In connection with the publicity for the rally and the public program, a state-wide radio hook-up was obtained through station KTAR on the 15-minute established program, *Arizona Highlights*, sponsored by the Valley National Bank. Fraters Tom Croaff and Gilbert Squire and Soror Martha Wood were interviewed by KTAR's commentator, Paul Hughes, concerning the rally and the work of the Rosicrucian Order.

▽ △ ▽
Lodges and Chapters are busily compiling histories of their organizations. Thomas Jefferson Chapter of Washington, D. C., has just had its story officially told by a charter member who was its first Master and is now Grand Councilor for the South Atlantic States—Frater William V. Whittington. Organized in 1935, Thomas Jefferson Chapter has played an interesting and

significant role in the Order's growth and service in the capital city of the United States of America. The volume of its history, embellished by photographs and drawings, is a valuable contribution to the over-all record of Rosicrucian activity in this cycle.

Let other historians take fresh courage in Frater Whittington's success, and push on to completion their own local stories. Soror Mabel Reed of Johannes Kelpius Lodge in Boston is another untiring recorder of past events who is readying her material for its final form.

▽ △ ▽
Last month mention was made of new Rosicrucian chapters being formed—among them one at Albuquerque, New Mexico. From Frater De Wayne F. Clark, chairman of the board of trustees of that newly-formed chapter, comes word that the social side of this new group is not being neglected. In January some twenty-six members and guests enjoyed an evening of games and music at the home of the chapter's Master, Frater Philip O. Voss.

▽ △ ▽
Frater Eric R. Holmberg, now in the armed services in the Far East, wrote recently to say that he has been having something like an attack of homesickness for the Park. Exotic and far away places like Saigon and Manila have become familiar; yet Rosicrucian Park, especially during sessions of Rose-Croix University, has an almost irresistible appeal. He just hopes he may be stationed near enough to attend. Billeting Officer, please take note!

▽ △ ▽
In the February, 1953, issue of *The Nation's Schools*, the magazine of better school administration, is an article, "Learning As You Like It." The author of this interesting and informative article is Frances Vejtasa, editor of our

Rosicrucian Digest, who with the intrepidity and resourcefulness of the true reporter, enrolled in the evening classes of the San Jose Adult Education Center to gather her material firsthand.

We were happy, but not surprised, to learn from her account that San Jose ranks high in its program for Adult Education. Not only has the program attracted national interest, but visitors in educational fields of other nations have come to observe and gather ideas for their own programs. Busy housewives desirous of keeping old interests alive and cultivating new ones, those interested in learning a new trade or skill, men and women who recognize the fact that learning is both pleasurable and profitable, and those new Americans who are preparing for their citizenship examinations, all meet here in a spirit of brotherly good-will and enthusiasm, participating in and contributing to the San Jose Adult Education program's chief objective—democratization.

▽ △ ▽

Quite frequently a copy of *The San Quentin News* makes its way to Rosicrucian Park. This is a newspaper of "the other side of the 'inside'" published by the inmates of San Quentin Prison. It comes to the Park as a kind of "thank you" for the AMORC films which are shown there. It is a welcome reminder that whatever the conditions of life, and in spite of restrictions, those things of permanent value are still sought after—and in a measure are being satisfied by these films.

▽ △ ▽

The exhibit of Italian Art shown in San Jose Art Gallery during February was opened with an address by Consul General of Italy in San Francisco, Baron Filippo Muzi Falconi. The baron's remarks were recorded and a day or so later broadcast over Radio KEEN.

▽ △ ▽

Although some six hundred heard the speech in the gallery, a much larger number were able to be reached through its radio presentation. Earlier, interest had been aroused in this exhibition through the interview of James French and Oronzo Abbatecola staged by Radio KEEN.

▽ △ ▽

Three Sorores, officers of Rosicrucian organizations in California, have added to recent Convocations in the Supreme Temple. Master Margarete Peters of San Francisco's Francis Bacon Lodge, spoke in February. Master Margaret C. McGowan of Oakland Lodge, and Deputy Master Margaret S. Irwin of Sacramento Chapter, spoke on earlier occasions.

* * *

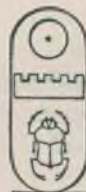
In January, among visitors to the Supreme Temple for the first time were Capt. Alexander Kusebauch of Seattle, Washington, and Frater Carl Wiss of Bandung, Java. Frater Wiss was on interim leave from his job as air-transport pilot.

* * *

Grand Master Rodman R. Clayson officiated at an appellation ceremony in the Supreme Temple on Thursday evening, February 12, an occasion he will long remember with a great deal of pleasure. His little granddaughter, Constance Elise, aged five months, was the one for whom this beautiful Rosicrucian rite was performed, and she conducted herself in a manner which should have pleased her officiating grandfather mightily. At the request of the parents, the Ritualistic Officers who shared this glad event were: Phyllis Bick, colombe; Paul Deputy, chaplain; Marie Deputy, matre; William Tyler, guardian; and Arthur Piepenbrink, herald. It was an evening in which many local Rosicrucians were happy to participate.

DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 26. Pacific Standard Time will be resumed on September 27. AMORC members, in their contacts, will please take notice.





Life's Contentment

By DR. H. SPENCER LEWIS, F.R.C.

(From *The American Rosae Crucis*, July 1917)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



FEW weeks before Elbert Hubbard sailed for Europe on the *Lusitania* never to return to America and assist in our Order (as in a letter he had stated he would), I heard him say at a public meeting: "The things we (of East Aurora) value most are the things we have given away."

To my mind that is a terse expression of a great fundamental truth. The greatest happiness in this world is the happiness that comes as a reflection of the joy that one has given to another. Such happiness is an invaluable asset; and truly the most valued possession is that possession which gives to another unbounded happiness or unlimited joyous service.

The joy of living is, after all, a beautifully simple experience. The doctrine of contentment is so devoid of practices and creeds that it ceases, in manifestation, to be even a conscious effort.

To come into realization of the dawn of day and find myself on the threshold of another twelve or eighteen hours of living, thinking, and doing, is a wonderful, sublime experience; and to place my tired head and body upon a humble resting place at night and free the brain and consciousness of its weary cloak, and live in the world of peace and in-

finite glories, is another experience unequalled by any of the world's glittering passions.

Such superb pleasures as these are without price. Money cannot buy or induce their equal; man's vanity and ingenuity cannot invent their substitute. Yet, there are those who seek more and are ever searching for pleasures less real, less divine, less satisfactory.

Truly are the humble of spirit, humble of mind and heart, happy and contented. Life for them holds no greater inducement, nor anticipation, than the consciousness of living.

I have seen the delusion of wealth, power, position, and material inflation. It is as empty, as forlorn, unsatisfactory and inane, as it is contagious and ever deceptive.

I have occupied the most expensive seat or chair in the most expensive box in the Metropolitan Opera House in New York—that owned by the Astors. I have also sat upon the cushioned seats of the chairs in the rival boxes owned by the Goulds and the Vanderbilts. At those times I have tried to enjoy my beloved *La Traviata* and *Il Trovatore*, but I found on all sides the vibrations of wealth, of show, of pomp and self-aggrandizement. I have, at other times, walked into the same grand auditorium, and without ticket or ceremony, special dress or pomp, slipped into an empty

seat among the humble music-hungry souls and there, in the midst of self-elimination, found peace and quiet, reverence and love and—a few hours of happiness and contentment, unknown to those whose principal desire is to enthrone wealth as the King of Happiness.

I have sailed on the ocean's great boats. I have gone from the humble atmosphere of the second cabin to the more humble atmosphere of the third cabin and spent hours there watching the joy of living manifest itself in beautiful simplicity. And I have taken advantage of the privilege and means at my disposal to spend a day amid the conditions and passengers of the first and "de luxe" cabins, only to find there a few souls longing for contentment, while vanity, rivalry, jealousy, envy, and hatred stalked with spiked heels and unmerciful steps.

I have been taken through the streets of Paris and London in elaborate coaches while every grotesque and unnatural form of ceremony was forced upon me by those whose wealth and social position held sway as tyrannical dictators. But I have also passed through those same streets atop of buses with a three-cent fare, and in humble, natural circumstances enjoyed the grandness of living and seeing, both of which were stifled when humbleness of spirit was crushed by wealth.

I have traveled through foreign lands with the financial means of the world's most wealthy men at my disposal; and everywhere I found that the most simple pleasures of life, the most enjoyable desires, the most humble necessities, were denied me by the substitution of those tinsel, diaphanous, pompous things regarded by part of the world as absolutely and solely necessary to the happiness of the rich. And—only after disguising my associations, hiding my resources and humbling my station in life, did I find the happiness, the beauty and the wonderful delights of foreign travel.

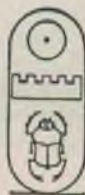
I have entered the magnificent hallway of the costly palace of a foremost American millionaire on Fifth Avenue, New York, and have been formally ushered by a pompous butler into a small, white-and-gold, private elevator to ascend past gorgeous living rooms to a private library on an upper floor

where another coldly indifferent servant escorted me into the waiting presence of him who tries to find happiness amid such enforced surroundings. I have been seated in such a room, in such august presence, for an hour or more while every word spoken struck and rebounded against the costliest fittings and fell lifeless. I have seen the rich man's heart bleed for a few minutes' revelry in the simple things of life and the opportunity of giving aid to movements making for peace and contentment. It was a relief and a joy to leave such a home and pass on into a humble abode where the most valued asset was love and where smiles and contentment took the place of white and gold.

I have spent several hours with William Howard Taft when he was in the height—or should I say depths—of great dignity and pomp, busy with all ceremony and functions of the high offices he held. Likewise have I been with Theodore Roosevelt when he, too, was denied the opportunity to enjoy the simple things of life because of worldly power. Both of these men manifested every desire to cast aside the false formalities of the artificial life they were living; and I never knew Mr. Taft to appear happier and to enjoy the goodness of living so much as when in working clothes we crossed the East River together on an old ferryboat, prepared to spend a day in the fields of Long Island, free from all limitations of office and titles.

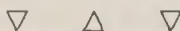
What have I not now, that wealth may give me? Could all the money in the world give me more than a good appetite for three meals each day, or less, as I desire? And could great wealth give me more than a satisfactory meal?

Have I not all the air to breathe as required by necessity for health? I can walk under the same great blue heavens, enjoy the same bright sunlight, and see the same charming stars at night. I share with all the world's wealthy men and women, good health, the love of kind, good children, and a loyal wife. I still have the affectionate touch of two sweet parents, the exclusiveness of a sanctified home, the respect of my neighbors, the trust of all my business associates, the good will of every co-



worker and employee, the love and friendship of hundreds of men and women in America, and only the enmity of those few whom I have exposed in their attempts to injure my friends or harm the innocent. And—greatest of all—I have God's great force, His very essence, vibrating in my body, as I have His love in my heart.

Can the powers, influences, and the black magic of wealth give me any greater gifts than these? And can I have greater pleasures than I now enjoy devoting my contented life to helping others, realizing that these simple, inexpensive and priceless things make for real happiness and contentment in life?



Ptah

Osiris

Isis

They Live Forever

In nature reside the eternal principles of regeneration and immortality. Behind existence is the infinite Mind Cause, ubiquitous and the source of all things. The early Egyptians depicted their understanding of such profound concepts in mythical personages which paralleled human experience.

PTAH—Oldest of Egyptian gods and called "Father of the Beginnings." He depicted man's first concept of God as a nonmaterial, universal mind.

OSIRIS—"Highest of all the Powers." He civilized mankind and instructed them in religion, gave them laws and taught them agriculture. He denoted the "father principle" in nature.

ISIS—Wife of Osiris, and the mother of Horus, typified true motherhood, and the "mother principle" in nature.

Now, the likenesses of these famous Egyptian gods (symbols in solid bronze) are offered at the amazingly low cost of only \$3.00 (£1/1/5 sterling) each. Sold by *leading museums* everywhere, they are actual reproductions of rare pieces, originals of which repose in the Rosicrucian Museum, as well as in other leading museums. Heavy weight, with felt-covered base, they stand approximately 6 inches. Striking and expensive-looking, they make excellent gifts and household ornaments. Order by statue's name (see illustration). Send remittance to:

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Rosicrucian Park

San Jose, California

A NEW ROSICRUCIAN CHAPTER IN CANADA

AMORC members living in the vicinity of Hamilton, Ontario, Canada, will be pleased to learn of the newly organized Chapter in that city. All active members are invited to visit a regular Convocation. Meetings are held on the first and third Fridays of each month at 8:00 p.m. The address is: HAMILTON CHAPTER, United Commercial Travellers Building, 194 Main Street, East.

*The
Rosicrucian
Digest
April
1953*



AMERICAN DEBUT

Upon their arrival from South Africa, the Tretchikoff family were received by a delegation of officers of the Rosicrucian Lodge of New York, led by Herbert Pieper, the then incumbent Master. Nearly two hundred Rosicrucians attended a reception banquet for Mr. Tretchikoff, whose paintings have been widely acclaimed in South Africa. He will begin his American tour under the sponsorship of the Rosicrucian Order, AMORC.

(Photo by Cunard Lines)



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DO YOU KNOW that happiness begins with yourself? Are you continually torn by a conflict of desires—a restlessness that makes this or that seem necessary to have or to do? Do you find that things once longed for, often fall far short of the *personal satisfaction* you expected of them?

Now you can learn which of your feelings to *discard* as enslaving influences—and which to *retain* as worthy incentives. Here is a book that points out how you can take recourse to your *inner consciousness*. There you may find a sanctuary from the bitter disillusionments that spring from wrong thought and action! *The Sanctuary of Self* is written in an easy-to-read style. It contains both a frank psychological and a mystical analysis of drives that motivate human behavior. This book goes into the mystical value of entering the *silence*—not as an escape from reality and the duties of life, but as a means of discovering *new vision* that makes for accomplishment.

In this book the author, Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, A.M.O.R.C., brings to you the results of his years of experience with the practical aspects of mysticism. The book contains over 350 pages (23 complete chapters); it is beautifully and well bound, printed in large type. The price, \$2.85 (£1/-/4 sterling) per copy, includes mailing charges.

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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribner S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

DIRECTORY

LODGES and CHAPTERS throughout the WORLD

The following are chartered Rosicrucian Lodges and Chapters in various nations of the world. The "American Directory" for Lodges and Chapters in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American directories alternate monthly.

AUSTRALIA

Adelaide, South Australia:
Adelaide Chapter, 12 Pirie St. A. A. Lindquist, Master, 10 Sturdee St., Linden Park.

Brisbane, Queensland:
Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley, Brisbane. John McKenna, Master, ½ Mrs. J. P. Lawrence, Buchanan Rd., Banyo, Sandgate Line.

Melbourne, Victoria:
Harmony Chapter, 25 Russell St. Mrs. J. M. Eckhardt, Master, 86 Gladstone St., Kew E 4.

Sydney, N. S. W.:
Sydney Chapter, I. O. O. F. Hall, Miss J. M. Swinton, Master, 7 York St.

BRAZIL

Rio de Janeiro:
Rio de Janeiro Chapter, Praca da Independencia 10, 2º andar, Maria A. Moura, Master, Caixa Postal 3246.

Sao Paulo:
Sao Paulo Chapter, Rua Riachuelo 275, 8º Andar, Salas 815-16. H. De Paula Franca, Master, 10º Andar, Ave. Rangel Pestana 271.

BRITISH WEST AFRICA

Yaba, Nigeria:
Yaba Chapter, 66 Akiwunmi St. T. A. Ogunbiyi, Master, Box 20, Ebute Metta.

CANADA

Calgary, Alberta:
Calgary Chapter, 421-12th St., N.W. W. H. Stancross, Master, 2012-24th Ave., N.W.

Edmonton, Alberta:
Edmonton Chapter, 10169-103rd St. Cecile Barnick, Master, 11602-69th St.

Hamilton, Ont.:
Hamilton Chapter, 194 Main St., E. O. G. Kingdom, Master, 367 King, West Dundas.

Montreal, Que.:
Mount Royal Chapter, Victoria Hall, Westmount. A. Jones, Master, 301 Melrose Ave., Verdun.

Toronto, Ont.:
Toronto Chapter, 137 Avenue Rd., Robertson's Reception Centre. Bruce Quan, Master, 237 Robert St.

Vancouver, B. C.:
Vancouver Lodge, 805 W. 23rd Ave. Dr. D. C. MacDonald, Master, 3004 Garden Dr.

Victoria, B. C.:
Victoria Lodge, 725 Courtney St. Alex L. Page, Master, 2340 Howard St.

Windsor, Ont.:
Windsor Chapter, 808 Marion Ave. Elsie Fry, Master, 909 Raymo Rd.

Winnipeg, Man.:
Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. S. Ethelyn Wallace, Master, The Princeton, Suite 409, 314-9 Broadway.

CHILE

Santiago:
Tell-El-Amarna Chapter, Clasificador 163, San Diego, 224-G. Margarita Lanas, Master, Vergara 664-A.

CUBA

Camaguey:
Camaguey Chapter, Independencia y Raul Lamar, Guillermo E. Santiago, Master, Republica 375.

Cienfuegos:
Cienfuegos Chapter, H. Domingues, Master, Apartado 167.

Havana:
Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez. Juan B. Salas, Master, Corrales 755.

Matanzas:
Matanzas Chapter, Masonic Lodge "Sol No. 36," Medio 188½. Zoraida Curbelo Galvez, Master, Tello Lamar 90-A.

Santiago:
Heliopolis Chapter, "Logia Fraternidad No. 1," Calle Desiderio Fajardo (Esquina Gral. Portuondo). J. M. Subirats, Master, Hernan Cortes 20.

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Copenhagen:
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master, Vester Voldgade 104.

DOMINICAN REPUBLIC

Trujillo:
Trujillo Chapter, Edificio Copello, Apt. 401. Felix N. Rodriguez, Master, Apartado 1135.

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The AMORC Grand Lodge of Great Britain. Raymund Andrea, Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

Birmingham:
Birmingham Chapter, Warwick Room, Imperial Hotel. H. W. Steers, Master, 32 Ryde Park Rd., Rednal, Birmingham.

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Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. E. L. L. Turnbull, Master, 51 Sunningdale Rd., Cheam, Surrey.

Manchester:
John Dalton Chapter, St. Michaels, Spath Road, Didsbury. Miss E. Brough, Master, 50 Church Lane, Marple, Cheshire.

FRANCE

Mile. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine & Oise).

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AMORC, Muenchen 7, Schliessfach 52, Bavaria.

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Port-au-Prince:
Martinez de Pasqually Chapter, Grand-Rue 168. Maurice Maxmillen, Master, Box 77-B.

(Directory Continued on Next Page)

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De Roze kruisers Orde, Groot-Loge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

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Bandung, Java:

Mrs. M. C. Zeydel, Gr. Master-General, Djalan Sulandjana, nr. 1.

ITALY

Rome:

Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosicrucian Park, San Jose, California.)

MEXICO

Guadalajara:

Anahuac Chapter, Calle Madero 152. Leon Klemchak, Master, Apartado 1314.

Mexico, D. F.:*

Quetzalcoatl Lodge, Calle de Colombia 24. Ruperto Betancourt, Master, Oriente 48-A, 5209, Col. de la Joyita.

Monterrey, N. L.:

Monterrey Chapter, Calle Doblado 622 Norte. A. Omana Del C., Master, Linares 312, Colonia Chapultepec.

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Aruba Chapter, 320 Bernhard St. C. H. Walters, Master, Box 50, San Nicolas.

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Curacao Chapter, Klipstraat 27. Percival Tucker, Master, Hoofdkantoor, C. P. I. M., Emmastad.

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Auckland:

Auckland Chapter, Victoria Arcade, Room 317. Mrs. F. F. Howarth, Master, New Lynn.

Wellington:

Wellington Chapter, I. O. O. F. Hall. P. L. G. Holthouse, Master, Omahanui, South Makaro.

PANAMA

Panama:

Panama Chapter, Logia Masonica de Panama. Abraham Yunda, Master, Seccion Chorrillo.

PERU

Lima:

Lima Chapter, Plateros de San Pedro 126. Sra. Elvira Santa Maria, Master, Avenida Reducto 450, Miraflores, Peru.

PUERTO RICO

Ponce:

Ponce Chapter, 19 Rosich St. Eduardo Tuya, Master, 26 Isabel St.

San Juan:

San Juan Chapter, 1655 Progreso St., Stop 24, Santurce. Arnaldo Guzman Belaval, Master, Calle Suau 657, Parada 14½, Santurce.

SCOTLAND

Glasgow:

St. Andrews Chapter, Toc H, Buchanan St., C. 2. Alexander D. Hunter, Master, 34 Rankin Drive, Largs, Ayrshire.

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Johannesburg:

Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. G. G. Remington, Master, Box 7061.

SWEDEN

Malmö:*

Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

VENEZUELA

Barquisimeto:

Barquisimeto Chapter, Carrera 21, No. 327, Apartado Postal No. 64. Jacobo Bendahan B., Master, Carrera 19 No. 62-A.

Caracas:*

Alden Lodge, Calle Norte 11. Valentin Rivero, Master, Esq. Santa Isabel 94, 'San Jose.'

Maracaibo:

Cenit Chapter, Calle Belloso Nr. 9-B, 27. Roger A. Leal G., Master, Plaza Rodo 6.

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.



Have You Visited . . .

one of the Rosicrucian lodges or chapters in your vicinity? By reference to the Directory above, you will find that lodge or chapter which may be adjacent to you. There you will receive a true fraternal and Rosicrucian welcome. You may share in the many privileges of a lodge or chapter if you are an active *Rosicrucian member*. Call or write to the address shown and inquire about regular Convocations, and also about initiations and membership advantages. Such privileges are *in addition* to those which you now enjoy as a Sanctum Member.

Our Back Cover . . .

In 1948 there came to South Africa a young, unknown artist—a Russian with an unfamiliar name—Tretchikoff. Within two years this name was to be one of the most controversial subjects in the art world. His first exhibitions drew thousands of admiring visitors from cities where art shows never before attracted crowds. By 1952, an eight-week exhibit in Cape Town, Durban, and Johannesburg, South Africa, drew 139,000 people.

An artist in his early thirties, whose life already reads like a “thriller”—a man who fled the Revolution to go to China, to Harbin, to Shanghai, where at the age of 11 he started to learn the art of painting. When war came, he worked for the British Ministry of Information. Later he spent days on a lifeboat, months in a Japanese concentration camp, and then at last became free once more to paint.

THE ROSICRUCIAN EGYPTIAN-ORIENTAL MUSEUM invited Mr. Tretchikoff to exhibit his paintings in the United States, under its sponsorship. The first showing will be in the Rosicrucian Art Gallery in San Jose, California. Mr. Tretchikoff's paintings, although objective and understandable, hold a symbology of arrangement which reflects the mystical insight of the artist. The back cover of this issue of the *Rosicrucian Digest* carries a full color reproduction of his famous *Dying Swan*, posed by the world-famous ballerina, Alicia Markova.

The Rosicrucians are happy to assist in prolonging the stay of these works in the United States and Canada. It is thought that such an exhibit can do much to increase public understanding of that large area of the world covered by Tretchikoff's brush and canvas.

